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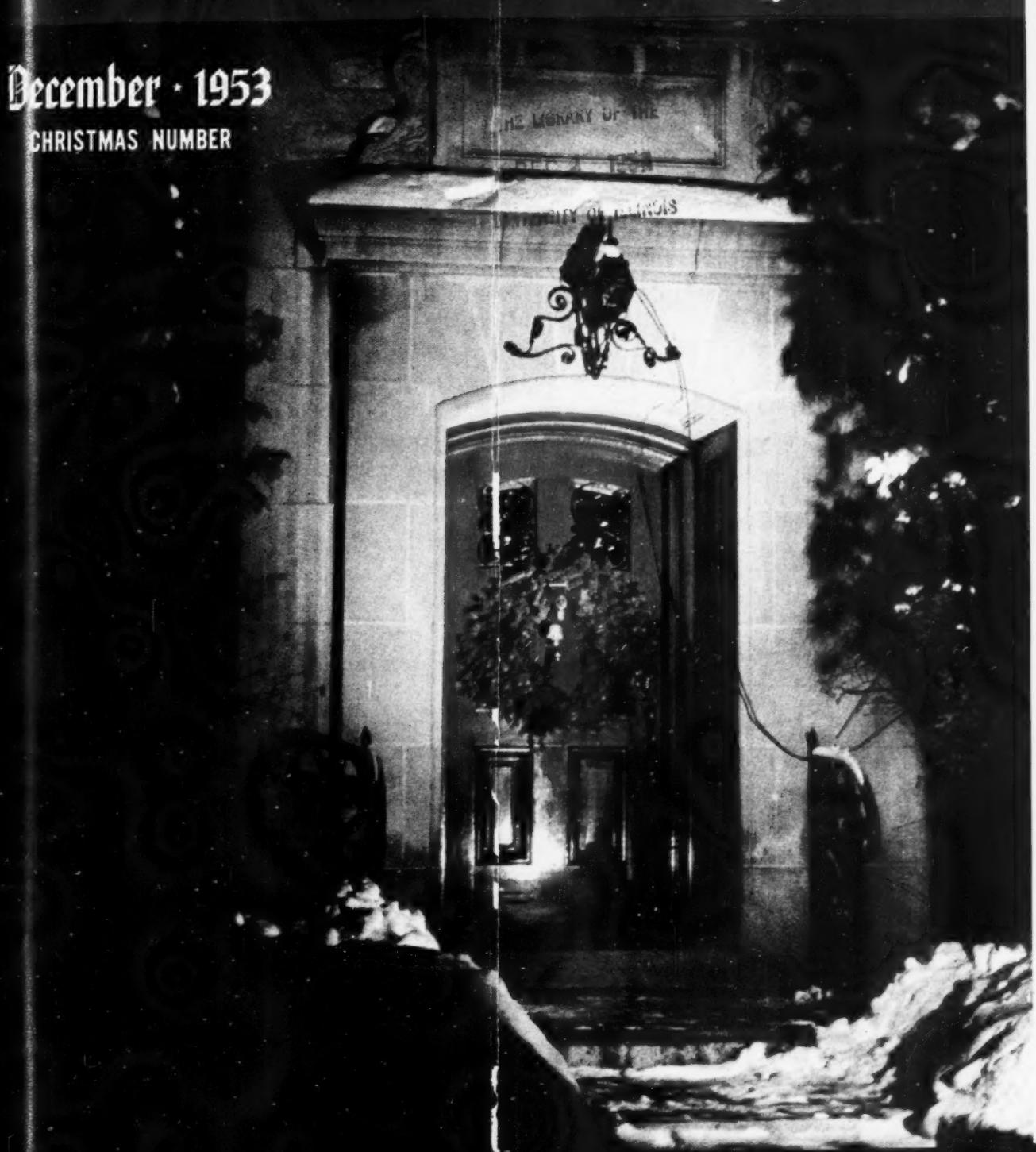
Modern MONTHLY

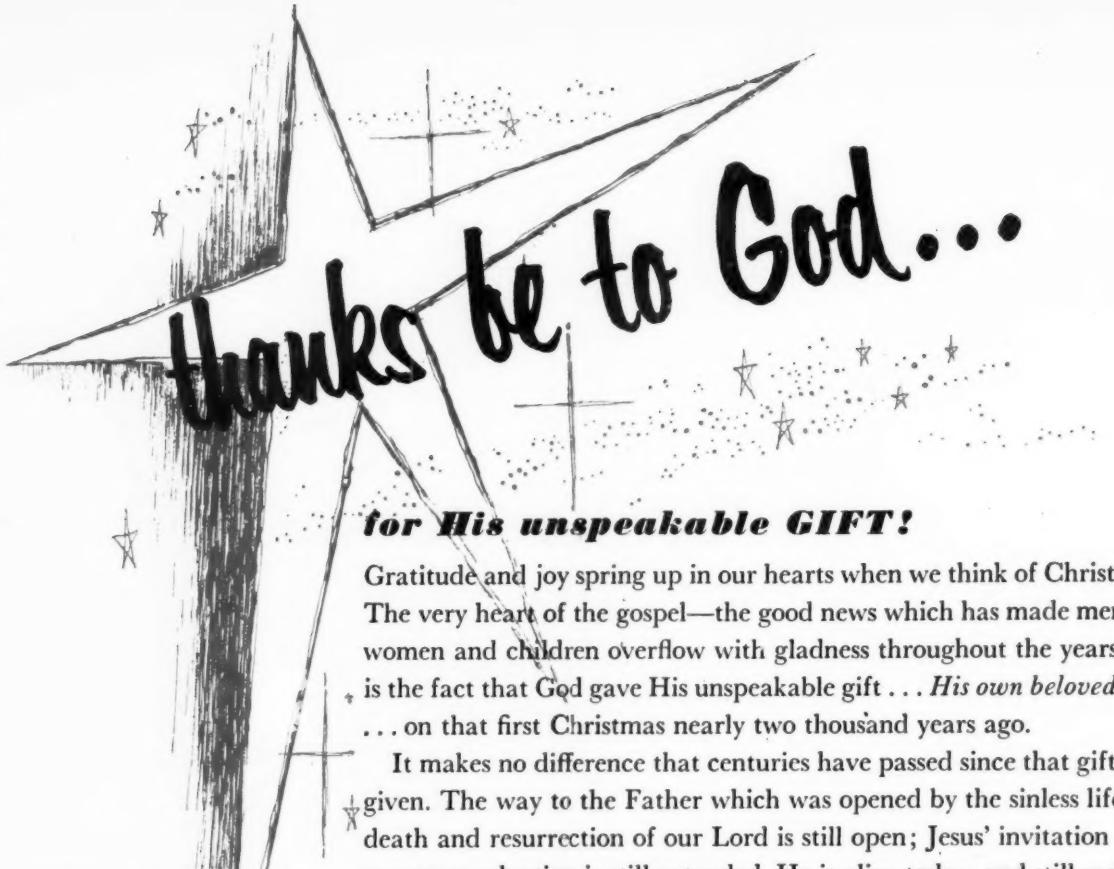
December • 1953

CHRISTMAS NUMBER

THE MUMMY OF THE

KEY OF EGYPT





M.B.I. is grateful to you—its many friends and co-workers in the Lord—who pray . . . and support this work; and wishes you God's richest blessings at this wonderful season of the year!

for His unspeakable GIFT!

Gratitude and joy spring up in our hearts when we think of Christmas. The very heart of the gospel—the good news which has made men, women and children overflow with gladness throughout the years—is the fact that God gave His unspeakable gift . . . *His own beloved Son* . . . on that first Christmas nearly two thousand years ago.

It makes no difference that centuries have passed since that gift was given. The way to the Father which was opened by the sinless life, death and resurrection of our Lord is still open; Jesus' invitation to accept salvation is still extended. He is alive today, and still seeking His own. This is the message that makes Christmas meaningful.

...and His bountiful BLESSINGS

This Christmas of 1953, Moody Bible Institute praises God for the privilege of serving Him, and for the avenues He has opened of making Christ known.

During this year, more than 22,000 persons have studied the Word of God in M.B.I.'s day, evening and correspondence schools. More than 5½ million have been reached by the Moody Institute of Science films and "Sermons from Science" demonstrations, and over 10 million pieces of Colportage literature and Scripture portions, translated into 36 languages have been distributed. People in every walk of life have come to know Christ as their Saviour through these God-given ministries, and through the daily practical Christian work carried on in the Chicago area by students.

Dr. William Culbertson, president • Dr. S. Maxwell Coder, dean

MOODY BIBLE INSTITUTE

Dept. M834, 820 N. LaSalle Street • Chicago 10, Illinois

Moody Monthly

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, *Editor*

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*Director and
Publication Manager*

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 54

DECEMBER, 1953

No. 4

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December, 1953

In This Issue

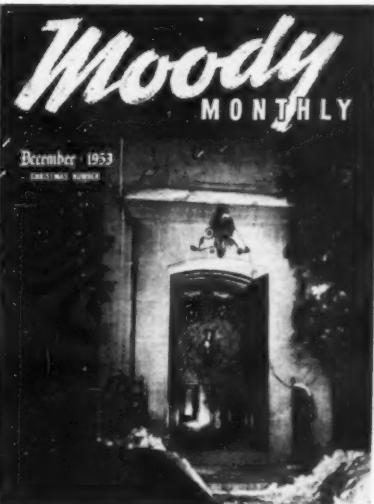
PERHAPS this issue would be all the more interesting to you if you were to meet at least a few of those who have contributed to it.

► James A. Dillon, whose article opens this issue, is a pastor in Camden, N.J. Now and then, along with his duties at the Fairview Community Baptist Church, he finds time to send us a manuscript. "How Do You Look at Christmas?"—which incidentally had to be written by September to be included in this issue—is in our opinion one of the best Christmas articles we have published recently.

► Allison Fowler Short is better known in her part of Seattle, Wash., as Mrs. Lester C. Short. Mr. and Mrs. Short with their four children live on a two and one half-acre homestead in a house built "as much by ourselves as we are able." They belong to a community church, "small but rich and warm with the presence and love of Christ," where Mrs. Short is church treasurer and teacher of the nursery class. When Mrs. Short last wrote us, she was putting in practice some of her own suggestions in "Don't Let Santa Claus Spoil Your Christmas," with thirty junior church youngsters preparing toys and clothing for an orphanage in Japan. "Saturdays are a bedlam," she admits, "but a wonderful one."

► As explained by the footnote in connection with the article, "Can Mary's Son Inherit David's Throne?" both Arthur J. Hoolsma and Milton B. Lindberg are engaged in ministry to the Jews. They are praying that their article will be not only a blessing to Christian readers, but the means of pointing many Jews to Christ as their Messiah. Two learned orthodox Jews read the manuscript before its publication and conceded that they could find no flaw in its argument.

THIS MONTH'S COVER



★ HOLLY AND PINE ON THE DOOR at Christmastime suggests the joy of peace within, a place where good friends may fellowship together in commemoration of the birthday of our Saviour. It also reminds us that He stands at the door of each one of our hearts and knocks. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).



Christmas greetings from the Mixing Bowl family. Left, Daddy Aldrich with Bobbie (on his lap) and Joe. Right, Tad and Timmie on the floor; Mommie, Jane, Danny Kuhn and Jon on the sofa; and Becky, Virginia and Annette standing. Tad holds Tigger the kitten.



Out of the MIXING BOWL

MRS. WILLARD ALDRICH

The Gift Problem

THE warmth of the fire was comforting on a frosty morning. Tigger, Tad and Bobbie played close to the hearth in order to enjoy the cheery blaze of crackling wood.

Tigger, the kitten, eager to play after a good night's sleep, nevertheless yielded to Bobbie's wish that he cuddle down in her doll buggy.

Tad and Bobbie sat by the fire, momentarily quiet.

"What's Christmas, Tad?" asked Mommie, wondering if his answer would be similar to those given by the older children when they were his age.

"Oh, presents, and wrapping paper, and lights, and toys...and...songs," he

This monthly feature appears simultaneously in Moody MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling.)

hesitated, trying to say what an adult wanted to hear.

"And whose birthday?" prompted

~~~~~  
*Dear Mr. Christianson:*

*I wish you had nine children; it would be so good for you!*

*Today we had a photographer out to take pictures of the tribe with an eye to Christmas cards and perhaps Moody MONTHLY. Have you ever stopped in the middle of a Saturday afternoon and dragged ten reluctant children away from their play into dress-up clothes? Protesting, groaning and muttering, they were shunted upstairs to change.*

*By means of threats and promises they were finally planted before the camera. The minute they were released, they snapped back into pedal-pushers and jeans with elastic-like speed. Casting baleful glances at us and helping themselves to flashbulbs, they departed.*

*Pictures will be en route Tuesday evening, air mail special delivery. Must get busy.*

Doris A.

Mommie, understanding that when one is only six, it is easy to start at the wrong end of the list!

"The Lord's birthday. Yes, I knew that. When He came to live here like a little baby. In a manger."

"Well, if it is the Lord's birthday, we should give Him a present, shouldn't we? What could we give Him?"

There was a moment of silence as the three-year-old and the six-year-old grappled with a problem too big for them.

Bobbie's brown eyes sparkled as she shouted. "A cake! We could give Him a cake!" delighted at the thought of twinkling candles.

"But how could we get a cake up to Him?" And again they were puzzled. Taddie thought a while and asked, "Could we take Him a book?"

"No," answered Mommie, "we can't take anything to Him. But there is something we can give Him on His birthday; something He really wants. It has to do with our hearts. What do we have in our hearts that we could give Him?"

Quietly they looked at her, a serious little boy and a sparkly baby girl. "Love!" shouted Bobbie. "We could give Him love."

"That's what He would like the most," Mommie agreed. "The love of our hearts; real true love for Him."

Mommie remembered the wise men of whom it is written, "When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:10). At this Christmas

(Continued on page 24)



This year, send them the gift which brings lasting pleasure and inspiration. Both young and old enjoy Moody Monthly... and it's always warmly welcomed wherever it goes. You'll receive not only their repeated thanks, but also one or more of our bonus gifts. Look over the items listed below and decide which you'd like to have. Your gift (or gifts) will be mailed promptly, free and postpaid.

*Some articles limited. Please order early.*



#### BIBLE VERSE CHRISTMAS CARDS

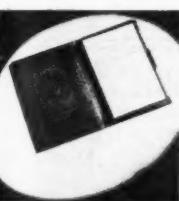
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## Our Moody Readers



### YOUTH blazes trails in christian living

*There's a new crop of pioneers growing up in America—youthful trail blazers who show the same qualities of leadership, courage, determination and resourcefulness as the men and women who settled Western America. They're called "Pioneers for Christ."*

These "pioneers" are Christian young people who maintain a high standard of personal conduct and of scholarship. "Pioneers for Christ" prepare for "full-time Christian living" in all of life's vocations. Their aim is to lead the way back to righteousness—in their own families, their communities, the nation and the world. These young people assist in rural Sunday schools, hold youth rallies, teach Bible classes, witness at home and school for Christ.

Your prayerful interest in the work of The American Sunday-School Union will help us enlist the youth of America as "Pioneers for Christ" and help bring America back to God.

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and read thrilling reports of this work.



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"THE PIONEER SUNDAY SCHOOL ORGANIZATION OF THE USA"

#### Chance for Misunderstanding?

Your outspoken periodical is deeply appreciated and read with much interest. However, I am afraid you, as well as other fundamental Christian periodicals and leaders, are playing into the hands of the Roman Catholic system as you carry on your campaigns to expose and expel Red clergymen wherever they are.

While I am for ferreting out the Reds from anything and everything into which they have wormed themselves, especially church and denominational organizations, I am not in favor of parading the word "Protestant." It may be true that these Red ministers are found among Protestants. But is there any reason to doubt the presence of Reds among the Catholics?

May God deliver us from tyranny by whatever name it goes.—Pastor George G. Nika, Martinsville, Ill.

#### Iraq and Liquor

I shall be very thankful if you kindly give publicity in the columns of your magazine regarding the following encouraging incident which has taken place recently in this country.

The new prime minister of Iraq, M. Fadil al Jamali, has banned the display of liquor advertising in front of liquor shops, as a first step in discouraging liquor sales. This wise action has been met with relief in the country, and apparently rarely has a parallel in any other country. It should give ample food for thought for serious-thinking American and European governments, who are quite unable to cope with increasing crime and immorality.

To evangelicals, this action has been a definite answer to persistent prayer.—B. Jacob, Baghdad, Iraq

#### Rescue Mission's Ranch

The Green Oak Ranch, referred to in "Service Center Spotlight," is owned and operated by the Union Rescue Mission. Our board of directors, I know, would have appreciated recognition of this fact, and that it is our bus that transports the Marines to and from the ranch. We do praise God that co-operation exists between the C.B.M.C. there and our organization.

You will be interested too to hear that our own Victory Service Club has just celebrated its eleventh year of continuous service for Christ among the boys of our armed forces. During this period we have entertained more than three million of our boys, and we praise God for literally thousands of professed conversions or reaffirmations of faith in Christ.—Clinton H. Goodwin, house manager, Union Rescue Mission, Los Angeles, Calif.

#### More on Convert Question

This is just a brief note to commend you for printing the excellent article by Roger Heidelberg, "Let's Stop Cashing in on Our Converts" in the September issue. I firmly believe that the message of this article needs to be impressed upon the heart and mind of all in evangelical Christianity. I also want to com-



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December, 1953

mend and thank you for your articles on worldly pleasures.—Pastor Winthrop E. Robinson, Buffalo, N.Y.

Thank you very much! May you be richly blessed of God and may the article be an instrument of the Holy Spirit to strike conviction to the hearts of the promoters of entertainmentism! We also rejoice in the bold stand which you took relative to the R.S.V.—Ralph Crotty, Pontiac, Ill.

I was much encouraged. I have reason to believe that sincere believers all over our nation are heart-sick over the shallow commercialism and Hollywood promotionalism that pervades all too many of our much-heard-of efforts these days.

What terrible devastation such procedures will eventually work in the hearts of those ensnared by such methods. We can only pray, as such warnings are sounded, that God will open the eyes of His people to this deceptive snare.—Pastor Kenneth H. Good, Hamburg, N.Y.

I wish every pastor and evangelist could have a copy of it. I have seen much of just what Mr. Heidelberg laments—the placing of babes in Christ on a par with time-tested warriors of the cross simply because of their former worldly connections. I know of some that have questionable spiritual standing today, and I wonder if the acclaim given them has not been to blame.—Briggs P. Dingman, Waco, Tex.

#### A Brighter Side

I am a G.I. stationed on Okinawa. When I came to this island I had hardened my heart against the Saviour and feared what my friends might think and say. After I was here six months, a spiritual chaplain told me of Christ and how He would carry this sin from me forever. I received Him, and found the peace that passes all understanding. God called me into the ministry some months later, and has given me many opportunities to work with the G.I.'s and the native missions. Christ is doing a wonderful work here, but a great flood of the natives are following their idols into hell for eternity. It is our fault. The people will appreciate your prayers. And so will the G.I.'s who are about the Lord's business.

Your magazine has been a blessing and comfort to me. Not being a Christian when I came overseas, I did not know what it was like in the States. I heard many stories and things said about the churches. But after reading your magazine, I know that many are still true, and many are being saved. I tell you it gives me hope and comfort to know that.

Pray that the Lord of the harvest will send laborers while there is yet time, and while the hearts are soft and receptive. The Scripture says, "Ye have not, because ye ask not."—Billy J. Chitwood, Route No. 1, Estill Springs, Tenn.

#### Every Town Should Have One!

Thank God for the article by Dorothy Haskin (October, 1953) telling of the work of "Los Angeles' Committee for [Continued on page 62]

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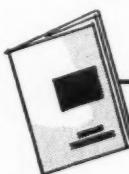
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# Editorials

## **He Came for You**

Thousands—perhaps millions—of words will be written again this season concerning the meaning of Christmas. There is a simple answer which when grasped transforms the heart and life.

It is the fact that the holy Son of God has come for you. He did not send for you by someone else. He came instead into your world, shared your own lot to the bitterest dregs, and left an open door to heaven's glorious brightness.

How fitting that He will come again for those who are His own. We shall meet Him in the air, and so shall we ever be with Him.

"Wherefore comfort one another with these words."

## **What's Good About Our Hymns?**

The good points of the gospel chorus are obvious—brevity, unity of thought, and a catchy, easily learned melody and rhythm. But we have noticed that a church whose musical diet consists largely of chorus singing seems to have little taste for the great hymns. Many young people who have grown up in our evangelical churches are not even familiar with such hymns as "Rock of Ages" or "When I Survey the Wondrous Cross." Noting this, we wonder whether our choruses are as valuable as what they displace.

Most music directors will agree that we need the traditional hymns for meaningful worship. Some, however, will insist that we must have "happy" songs and choruses of personal testimony besides the "staid, dignified" hymns which are sung with "piety and devotion."

There is, of course, a place—and an important one—for the gospel song, such as those made famous by Sankey, W. H. Doane and Fanny Crosby, George Stebbins and others. But it is wrong to imply that the great hymns of the Church are lacking in testimony and true Christian joy. Those who do so forget such declarations of personal faith as "Like a River Glorious" and expressions of soul-lifting ecstasy, such as "Awake, My Soul to Joyful Lays" and "Rejoice, Ye Pure in Heart!"

We are sometimes tempted to think that Christians of the twentieth century need to distinguish more sharply between the joy of the Lord and the happiness of a pleasure-seeking world. How many times, for example, have we heard misguided young people begin a testimony with "I get a kick out of living for Jesus." Is our familiarity with such attitudes the reason we are not surprised when the same melodies, harmonies and rhythms used to express worldly pleasure are used to express the joy of the Lord? And how can we feel that a melody suitable for expressing the Hollywood type of love is suitable or adequate for speaking of "love divine"?

Do we really believe that music in itself conveys no mood—that there is nothing immoral, for instance, about the rhythm of a rumba or the melodic line of a blues song? Does inherently suggestive music sing reverently when linked with sacred words? Should we assume that the unsaved are attracted to hear the Word of God by musical programs which rival the local theaters in their

style, or are such programs stumbling blocks to those who are weary of the world's tinsel?

We are of course aware that there are those who declare that the chorus rather than the hymn expresses the fervor of the evangelistic service. There is perhaps a grain of truth in this, though we ourselves have heard but little chorus singing in recent large-scale meetings. Even if we grant that the tent and tabernacle, the city-wide campaign and powerful evangelistic preaching are often accompanied by somewhat lighter, more tuneful music, when the campaign is over, we move back to a more permanent structure and to preaching which is expository and doctrinal, in order "to build us up in our most holy faith." Why should we then limit ourselves entirely to the music of the "sawdust trail"?

By all means let us retain what is good of choruses and gospel songs—those that are moral in rhythm and tune, and biblical in text; but let us also regain our lost heritage of hymns—particularly if we are concerned that the songs we sing reflect the level of our Christian living. D.P.H.

## **The Price of Victory**

Many of the Moody MONTHLY readers who followed the series of articles on "Moody at the Fair" by D. W. Cram in 1949 and 1950 will be especially interested in the portions of World's Fair sermons reported this month by Dr. Wilbur M. Smith in his IN THE STUDY article, "A Cross-Section of Thought at the Chicago World's Fair."

These excerpts bring out in a striking way the fact that there were a number of men of position and reputation in that early day (1893) who already were preaching liberal doctrines. Their sermons sounded forth just such ideas as those now echoing hollowly from liberal pulpits throughout this country and abroad.

Sometimes we Christians are inclined to feel that we are living in particularly difficult times; that the opposition we face is far greater than has confronted others in the past; that our problems are new and unique. But only rarely is this true.

In this particular instance D. L. Moody and his associates who carried on the World's Fair evangelistic campaign were confronted with great difficulties—the inevitable tides of immorality and wickedness by those eager to exploit the Fair crowds; the hosts of spiritually indifferent people seeking mere amusement; this element within the professing church which had already turned away from Bible truth to preach for itching ears. Despite all this, however, the World's Fair campaign was carried on, its meetings were successful and thousands were won to Christ.

If obstacles are as great today, so are our weapons still mighty to the pulling down of strongholds. The need is merely for men of faith and vision to use them.

## **Groundwork for Missionary Aviation**

For aviation, this December 17 is a most significant date. On that day in 1903, near Kitty Hawk, N.C., the Wright brothers' plane headed into a 27-mile-an-hour wind, and, engine popping, rose unsteadily into the air for the first flight in history by a heavier than air, motor-driven plane.

In the half century since that first flight, a huge new industry has grown up. Along with this, for the most part within the last decade, has come the development of aviation as an important means of furthering foreign missions. Today planes are speeding missionary work, multiplying the effectiveness of missionaries in the field and contributing tremendously to the safety and well-being of these servants of the cross.

It is interesting to note that missionary aviation has developed along an entirely different line than was at

first expected. Sound, conservative missionary aviation today involves the operation of light planes almost exclusively. It is carried on by highly trained specialists who make this their missionary task. Most often it is carried on as a service to several mission stations who jointly share its cost.

On this basis missionary aviation is proving safe, dependable and economically feasible in many areas.

The first approach to harnessing planes to the missionary task was simple: "teach the missionary to fly." Experience, however, quickly—and sometimes tragically—showed that short-course training was not enough to prepare the missionary for the hazards of flying on the mission field. It showed that the average missionary could not use a plane enough to justify its high cost of operation, and that the typical missionary, even if he were adequately trained, could not find time enough to keep his plane in constant safe repair.

This is the situation which at Moody Bible Institute has led to the preparation of missionary technical specialists. The MTS is given intensive training, not only in flying, but in maintaining the planes he flies. He is trained as well in the operation and maintenance of modern radio equipment. Thus he goes out prepared to assure safe, economical air transportation plus dependable radio communication.

On the field this kind of conscientious, painstaking, matter-of-fact approach to missionary aviation is abundantly proving its worth. How it works is illustrated by the operations of the Missionary Aviation Fellowship, a service organization providing package air service for evangelical mission boards.

In each case, air service is set up only after careful surveys by competent technicians show that plane transportation can be provided on a safe and practical basis. Then planes and men are sent in, with the MAF assuming operational responsibility for the entire project. The result is safe, efficient air transportation, which leaves the missionaries free to devote their full time and energies to their missionary tasks.

On such a basis—adequate, specialized training and careful operation—missionary aviation is proving its worth. And if this pattern continues to be followed, there is every reason to believe that planes on the mission field will come to play an increasingly important role.

### A Night for Prayer

Probably there is no season of the year when the hearts

of Christians more naturally turn to God in prayer than on the threshold of the new year. The pastor or congregational leader, therefore, who provides a fitting opportunity for public praise and prayer on New Year's eve is wisely bringing his congregation into a place of blessing.

This is especially true if there is need for congregational revival. The Great Awakening under the Wesleys, Whitefield and some others was granted in answer to Watch Night prayers. Thus for three centuries New Year's eve has been a night of prayer which many have observed with blessing.

This year again the Great Commission Prayer League (808 N. LaSalle Street, Chicago 10, Ill.), is issuing a call to Watch Night prayer. Included in its call are these suggestions which many should find helpful:

1. Gather all the friends you can for a public service.
2. Have a churchly service. If possible, have your meeting in the sanctuary.

3. Have a worshipful service. Use the grand old worshipful hymns. Read the Holy Scriptures. Read the great revival prayers of the Bible. Have silent seasons of prayer for the government, the minister, the officers and members of the church, the community and the cause of God in all the world. Have prayer particularly for revival in your congregation of Bible-reading, family prayer and of labors that promote the conversion of sinners.

4. Keep in view corrections the Lord Jesus, the Great Head of the Church, desires shall be made, agreeable to His doctrine. Have in mind the things which must be avoided and the things which must be done to promote revival.

5. Remember the Christian objective—the carrying out of the Lord's "marching orders," the gospel to every creature.

6. Put everything on the spiritual level. Putting the Watch Night program on the entertainment level is a real and deadly temptation. If people gather for a meeting on the carnal level, revival will be sought for in vain.

7. Begin at once to enlist your officers, teachers and workers, and the spiritually minded members of your church to join with you in making this year's Watch Night service a great night of seeking the face of God.

Give me a hundred men who fear nothing but God, hate nothing but sin, and are wholly consecrated to do God's will, and I will turn the world upside down.—John Wesley

## A Call to Founder's Week

ALREADY, at this threshold of a new year, Moody Bible Institute is anticipating another outstanding Founder's Week—the forty-eighth annual conference observing the birthday anniversary of D. L. Moody.

This year's conference will be held, the Lord willing, February 1 to 7 in Chicago with sessions in Torrey-Gray Auditorium and in the Moody Memorial Church. Featured speakers include such men of God as Dr. M. R. DeHaan, Dr. V. Raymond Edman, Jack Shuler, Dr. William Ward Ayer, Dr. Carl Armerding, Dr. Herbert Lockyer, Sr., Alan Redpath and many others.

Founder's Week conferences from year to year have brought unusual blessing to many people. We trust you will be praying that this year's conference will again see a definite work of God in many hearts. Pray, too, about your own share in its blessings.

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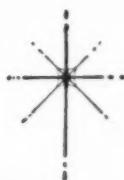
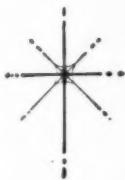
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# How Do You Look at Christmas?

By James A. Dillon



**B**ETHLEHEM again looms large in the thoughts of men. Minds flash back over the centuries to picture the little city's thoughtless crowds, its full inn, the manger scene with the adoring mother and the worshiping shepherds—Bethlehem cradling the Gift of God's love. All this grasps anew this season at the hearts and interests of men.

Looking at the vast panorama of the ages, we realize that the events which have given Bethlehem enduring significance occupied but a speck of time. Yet the details of those few short hours have made tremendous impact upon all human history.

Why? Your answer will depend on how you look at Bethlehem.

★ THE common view is a distorted one. Instead of looking directly back over the years to Bethlehem, most people circle around, brushing aside the events which followed that first Christmas, as if the happenings of that night were meaningful in themselves.

Such a view of Bethlehem emphasizes the trimmings of Christmas. You see the manger, the inn, the shepherds, the angels, the mother, the star, the wise men. This view brings to mind scenes hallowed by many associations. But it emphasizes *things* and not the heart of Christmas; for anything at Bethlehem—or in our Christmas today—which turns attention from the One born there is wrong.

A proper view of Bethlehem is altogether different. It looks straight back to the manger scene and sees it in the light of that which followed. It looks back through the cross, and the cross becomes the only lens which can give a clear and meaningful view of that first Christmas.

Look at Bethlehem through the lens of Calvary and you see that Bethlehem was that Calvary might be—a step from eternity with the Father to the cross with its agony and shame, and this for the very Son of God. Bethlehem was, because Calvary had to be.

★ ONLY through the lens of Calvary can you see the events of Bethlehem in proper focus. Through this lens some who seemed important at Bethlehem are soon lost from sight. The shepherds return to their flocks on the Judean hills, never to be heard of again. For a moment they help focus human eyes on the Babe of Bethlehem, the Lamb of God; they worship Him and vanish.

In a similar way, the wise men fade from view as they return to their own lands never again to appear in the Bible record. The angel host ascends to heaven, and men soon forget the praises they had sung. Even Mary is soon filtered from our sight, for at the cross Jesus entrusts His mother to another's care. Bethlehem itself is lost from view, for though the Saviour visited many places, as far as the Bible tells us He never returned to the city of His birth. Looking back through the lens of Calvary, all that endures is the Babe of Bethlehem, the Christ of Calvary, the Saviour of the world.

★ BUT for those who look at Bethlehem through Calvary's lens, there is far more to see and know. For the rays of God's eternal purpose are magni- [Continued on page 47]





Santa is ready to slip into the middle of your Christmas—and stay there! Roberts photo

*That jolly,  
red-coated gentleman  
of many shapes  
and silhouettes is  
not the innocent  
fellow he may seem!*

OCCASIONALLY in teaching my three and four-year-olds in Sunday school, I try to get them to tell me some of the things their parents do for them. "Who gave you that?" I'll ask, pointing to an obviously new pair of shoes, a dress or suit or cherished toy.

"Mommy!" or "Daddy!" is the usual reply. But occasionally I am jolted by the answer, "Santa Claus!"

Of course I hurry on to ask about some other child's sweater or purse. But more and more I realize that the parent who tells his child that his gifts come from Santa, or who passively allows his child to believe the legend when he hears it,

is unconsciously robbing both himself and the Lord.

The parent is robbing himself of gratitude and devotion that are rightfully his for all the kind and loving things he does to make Christmas a bright spot in the child's year. None of the thankfulness, none of the pleasant dreams, the wonder and awe and thrill that go with Christmas should be wasted by centering them on a mythical fat man in a fur-trimmed suit.

Far more important, the parent who places Santa in the limelight is robbing the Lord. Should he try to teach about Santa and the little Lord Jesus, two sad consequences may result: first, the Lord Jesus is likely to seem dim and far away compared with Santa. (The Santa story is more real because it is dinned at the child on the radio, on the streets, in story books, by his pals, and especially because he sees Santa Claus downtown.) Second, when he learns, either suddenly or gradually, that Santa is an enormous hoax, Jesus is all too likely to go into the fairy-

tale category along with Santa. The two stories in his experience are linked and stand or fall together.

♦ For these two reasons I strongly feel that Santa Claus has no place in a church Christmas celebration, where many children will assume he has the sanction of the church and deserves their love and faith. He is a joke that can be enjoyed—with care—in the family; but the joke is too subtle for assorted Sunday school pupils, some of whom will swallow it as truth.

The child's earliest spiritual teachings out, his infantile love and faith, fasten easily upon the fabulous Santa Claus. If they are later weaned away from him to Jesus, this faith and love have lost much—their pristine perfection, their unreserve, their utterness—in the shock of the loss of their first object of devotion. The child fears another disillusionment; never again can he believe so fully.

When at five or six or seven he learns that Santa was all a game, his confidence

## DON'T Let Santa Claus

By ALISON FOWLER SHORT

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Your are most a red-g "Who's but rather Claus." I give the ance of impresse six-year- the stor very urg the suit?

♦ ANOTHER emphasis December

## ★ To help you plan a worth-while family Christmas

in grownups meanwhile may be more shaken than we know. At first he may be hurt, then bewildered, wondering what he can believe; then ever afterward a little skeptical of what grownups tell him. They deceived him once; maybe they are doing so again.

♦ I do not believe one needs to tell the tiny child that Santa is an instrument of Satan (I wonder if perhaps he is). Tell him instead that Santa Claus is a happy joke we all play at, a big game of pretend. A child can understand that for children love to pretend and do it constantly.

Be sure to help the child, however, in distinguishing between the pretend aspect of Christmas and the true. In reading Christmas stories especially, be sure to make it clear that the ones from the Bible are "true and really happened, not make believe." Without such word the Bible story is likely to be regarded as made up, while modern fiction will be accepted as true simply because of its contemporary setting.

ideal of getting something for nothing, an ideal that interferes with the vitally important development of a sense of responsibility. Santa is the symbol of the world's idea of Christmas, the commercialization that has made it a mockery in most homes.

"What do you want for Christmas?" Santa's standard question, focuses the child's attention on what *he'll get* out of it. "A doll, a ball, a sled, skates"—given a little time to think, the child could list a hundred wants. Christmas can never fulfill all these desires. There will always be something missing.

On Christmas afternoon, his tummy sated with sweets, half his new toys already broken, overtired from excitement, the child will begin to feel that somehow, obscurely, he's been cheated. And believe me, it was "Santa Claus" who did it.

Where giving and loving, not getting and having, are the Christmas theme, the day ends with a sense of peace and fulfillment. If you want Christmas to be wonderful and memorable to your child,



Better a simple Christmas with peace, pleasantness and no short tempers. Lambert photo

♦ In all of the arrangements for Christmas, the cutting or purchase of a tree and greens, the decorating, the planning and preparation of the dinner, the child should have as large a hand as possible. The cranberry and popcorn strings, the paper chains, the tinfoil stars he makes may not be as impressive as glass ornaments selected at some store counter, but they will be more fun for him and more meaningful for the whole family.

Christmas itself should feature a brief, reverent church service; or a home reading of the Christmas story [see family service, p. 46], singing of hymns, discussion of the incomparable Gift of God, and what we may do to show our love to Him. The happy events of the day should be shared, if possible, with some lonely person, who is made to feel like a beloved member of the family.

Of course all the elaborate pageantry of Christmas is not worth while if you get so fagged that you are cross and irritable. Better a simple Christmas with peace and pleasantness than a wildly exciting one with weariness and short tempers (and a flattened pocketbook). "Better is a dinner of herbs, where love is, than a stalled ox and hatred therein with" (Prov. 15:17, A.S.V.).

Throughout the Christmas season, all the dramatization and emphasis that in the world go to glamorize Santa, can be put to use to make Jesus real to the children. Church programs, books, records, pictures, songs, and the home celebration at this season should all point to Him as the reason for and the central meaning of Christmas.

If this is done, the boy or girl who never believes in Santa will lose little or none of childhood's wonder and joy. On the other hand, he will gain much in a proper appreciation of parents, an unshaken confidence in adults' say-so, and—most important—an early faith and love toward Jesus.

THE END

## Spoil Your Christmas!

Take the children to see Santa Claus if you wish; in fact, take them to see three or four so they can discern for themselves that the bearded gentlemen are just men in costume. Children are determined to believe in Santa Claus, I have found, because "I saw him myself!" But by tact and persistence they can be led to understand that what they are seeing is merely play-acting.

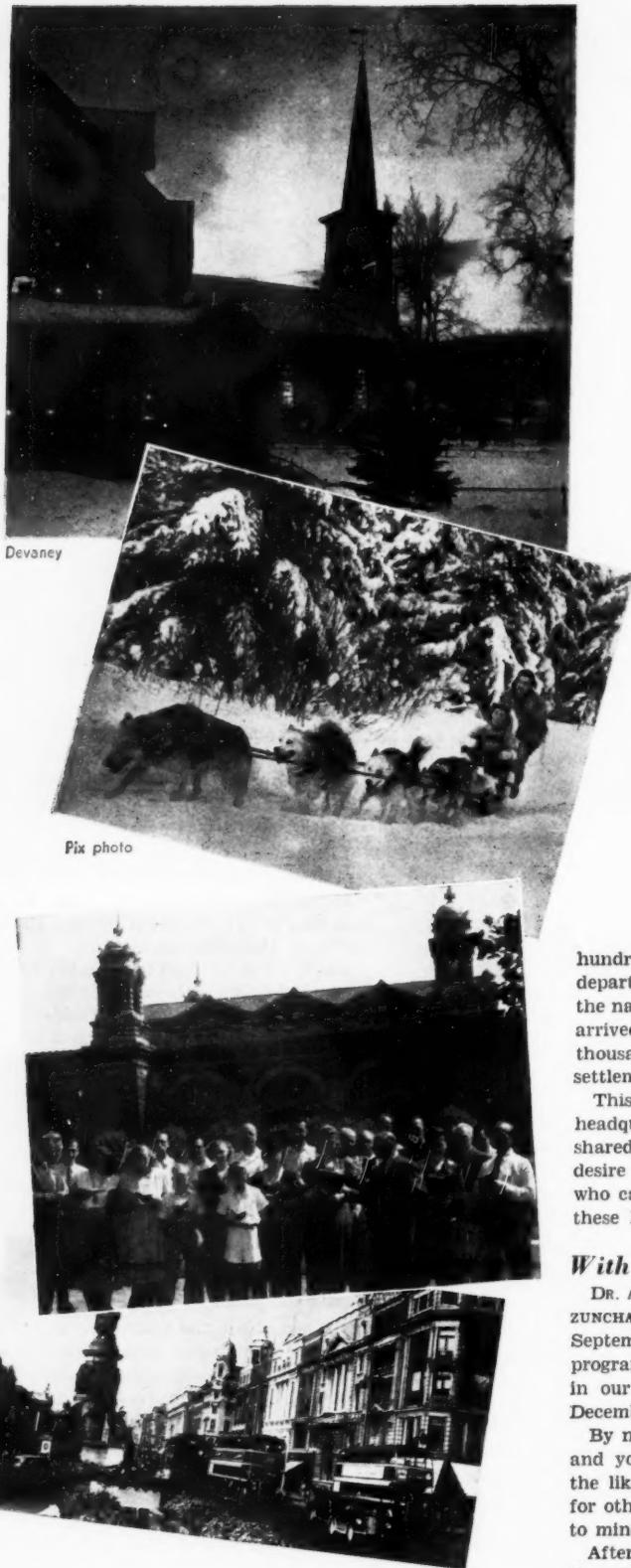
Your own answers to their questions are most important. When they first see a red-garbed, bearded man and ask, "Who's that?" don't say "Santa Claus," but rather, "A man dressed up as Santa Claus." Such a matter-of-fact reply will give the child a matter-of-fact acceptance of the Santa situation. This was impressed on me especially the day my six-year-old, after talking to Santa in the store, pulled me aside to whisper very urgently, "Does the beard go with the suit?"

♦ ANOTHER COUNT against Santa is the emphasis on "gimme," and the fallacious

keep in mind that for children as well as adults, "It is more blessed to give than to receive." Giving and sharing are experiences as rich and satisfying for a child as for an adult—and they are even more lasting. This is especially true if the child is sharing with someone who cannot possibly return the favor (see Luke 6:33; 14:13, 14).

By helping your child experience the pleasure of sharing, you may lay the foundation for future unselfishness. Months before Christmas he should be encouraged to think what he can make or buy (with money he himself earned if at all possible) for a poor child of his community, or a missionary's child, or an orphan far away. He should think what he can do to delight the hearts of his grandparents or some elderly person he knows. He should be helped to carry these projects through, preparing and wrapping and giving or sending his gifts with loving care. Do not allow him, or anyone else, to belittle them.

# CHRISTMAS



Again in 1953 Christians will observe Christmas in many ways and in varied settings throughout the world. Pictures, top to bottom, show traditional white Christmas in U.S.; dog sled travel as used by Indians, Eskimos and missionaries alike in northern Canada; group receiving Bibles at Ellis Island; and the streets of Dublin, Eire, scene of Christmas revelry.

*This Christmas will mean more if you pause to glimpse the throng from many lands who rejoice and worship with you*

AROUND the world, in widely different ways and in varied settings, Christians will soon be observing the season set aside to mark the earthly birth of the Saviour. Again this year Moody MONTHLY has invited several to share with you their experiences of this season. Their letters follow.

### ***Under the Northern Lights***

ARTHUR TARRY, SECRETARY, NORTHERN CANADA EVANGELICAL MISSION, MEADOW LAKE, SASK., CANADA—How will our missionaries observe Christmas among the Indians and Eskimos of northern Canada? We first learned in 1944 on a mission station two hundred miles north of the nearest railway station.

We had wondered how Indians and Eskimos observed the day. We soon learned that they would leave their fish nets, trap lines and hunting ground, and travel miles by dog team to visit their friends in the nearest settlement. Our Indian friends bought hundreds of dollars worth of C.O.D. parcels from mail order department stores, many of which had to be returned because the natives had spent their money by the time their purchases arrived. Our hearts were saddened, too, to learn that three thousand dollars worth of liquor was flown in to the little settlement of three hundred people.

This Christmas we will be in Meadow Lake at mission headquarters. The day will probably be a quiet one, possibly shared with a half-breed Indian girl, who has expressed her desire to spend Christmas with us. Pray with us that Christ, who came to bring light and life, may shine through us into these hearts who are in darkness.

### ***With the Aztecs of Mexico***

DR. AND MRS. JOHN T. DALE, MEXICAN INDIAN MISSION, TAMAZUNCHALE, MEXICO—For us the Christmas season starts in September when we begin to prepare material for the various programs over the whole field of about sixty churches. Here in our local church the program is held on the night of December 24.

By nightfall the church is packed. On the outside children and young people, dressed as angels, Herod, wise men and the like, dart here and there. Though the program is long—for otherwise it would not be considered good—still few seem to mind the cramped positions and the heat.

After the closing prayer, visiting brethren are invited to the girls' home, where we give each one a small paper bag containing a few nuts, candies and cookies. Their faces show that they feel it is a real treat. Then they hasten over to the buildings near the church to hunt a spot where they may lay their grass mats on the ground and rest for the night. By midnight all the lights are out and we, tired and weary but happy, make our way up the hill to our home, too tired

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# AS with Christians Around the World

even to tune in on the radio for Christmas music.

At noon on Christmas day the boys of the Bible school have their Christmas dinner, and of course we are all invited. The home is decorated and the songs sung remind one of Christmas, but the food consists of tamales, highly seasoned with hot pepper. Later the missionaries gather at the home of Director J. G. Dale for Christmas dinner, fellowship and prayer.

Late in the afternoon the little Indian girls of the mission hostel have their party, and many poor children of the town are invited. There are shouts, cries and cheers until all the townfolk know that the Evangelicals are having a party much different from their own drunken orgies.

At sunset weary missionaries again make their way up hill to their home and prepare to start out the next day on a four-day trip into the village congregations for their Christmas programs. Turning on the radio, we listen to Christmas music, and our minds wander to the loved ones across the Rio Grande. There is a moment of homesickness, but then this is gone as we thank the Lord for the privilege of laboring for Him among these needy Aztec Indians.

## *At the Port of Disappointment*

CHARLES E. LUMPP, IMMIGRATION AGENT, NEW YORK BIBLE SOCIETY, NEW YORK, N.Y.—Christmas on Ellis Island will be far from joyful for most of the 400 to 1,200 who may be there this December 25. But there will be Christmas joy for some.

Once a famous immigration gateway, Ellis Island is now an exit. Some who stay for a time on the island will be allowed to enter. Most, however, will be returned to their respective countries as a result of illegal entry, Communism or the charge of being undesirable citizens.

Most of these people are broken-hearted, some are bitter. Many have come in sight of the Promised Land after years of striving and waiting, only to be turned back at the door.

To reach them with the Christian message, the Salvation Army maintains a library, and Protestant services are held each Sunday by our society. I spend one day a week distributing Scriptures in the detention rooms and hospital wards in the many languages required.

Each Christmas our society arranges a Christmas program on the island, with the usual trees and other embellishments. There is a gift for every man, woman and child. With love, patience and prayer we try to share the good news of Jesus' coming—His death and resurrection for them. And because of the power of God's Word there will be some this year who in spite of disappointment will have a meaningful Christmas because of God's great Gift received in their hearts.

## *Dublin's Need*

EVA STUART WATT, SECRETARY, YOUNG IRELAND FOR CHRIST, DUBLIN, EIRE—Before daybreak on Christmas morning, bells will start ringing from every chapel in the city, summoning the faithful to mass. The streets and dimly lighted alleyways will resound with the patter of hurrying feet. Numbers will increase, cycles and cars joining the endless stream till the final 12 o'clock celebrations. Perhaps I shall slip in and kneel and pray, as I have done before—not alone prayed, but wept for them.

As the day wears on, the religious cloak disappears, and levity mantles the city. Homes that ordinarily practice restraint feel they must "enjoy themselves for once." To the

## *Behind the Iron Curtain*

[Because of the conditions under which the following report was written, Moody MONTHLY is not at liberty to include either the name of the writer or the country from which he writes.—Editors]

Christmas behind the Iron Curtain is a time to confound the hostile prophets of a godless world. It is a time when worship of God and love for Jesus are reaffirmed with a courage that would, were it known, speak volumes to those who are fainthearted in their faith.

The cathedrals and churches are still cruelly scarred from the warfare which engulfed this part of the world. But throughout the year the people come to them undismayed, as their fathers came, and their fathers' fathers. In the countryside the costumes of the peasant girls blossom alongside the sombre traditional black attire of the men.

Inside the church, prayer is almost tangible in the stilled, cool air. Then the congregation turns to hear its minister speak with humility and yet with a strange confidence of the story of Christ and His love. When the music begins, voices imbued with the strength of Christian belief swell forth in praise of God.

At Christmas there are simply not enough churches to contain those bent on worship, yet the people move along the roads and through the streets toward them with a sense of pilgrimage out of the wilderness. If all the seats and corridors and galleries be jammed, there will be a later service, or one may join the constant stream of those who come to worship alone and quietly before the altar.

The demand for Christmas trees has had to be met, although not fully. Officially, in the satellite country where this is written they are for "fir-tree festivals," but in fact one may see them—sometimes only a few branches, owing to cost and scarcity—through thousands of windows in the people's homes. Decorations are the simplest, but there is no mistaking Bethlehem and Jesus in the manger.

merry sound of cards, drink and music may be added a night of dancing. There will be a run on public houses (wine taverns), cinemas and gambling dens.

By nightfall the city's main thoroughfares will be crammed with Irish youth, well-dressed, charming, restless! Ribald singing by drunks may occasionally pierce the air, and beautiful girls be dragged off to police barracks in helpless intoxication. At strategic corners prostitutes will be found waiting to trap the unwary.

At any other time of year we might have a midnight supper in Eden Rooms for these, our sisters; but just now the devil will be using his best cards and putting down his biggest stakes in his hellish game. Our best approach right now would seem to be the printed page, "Young Ireland," presenting Christ to Ireland's youth. We might easily hand out several thousand in O'Connell Street alone.

Unexpectedly we come upon an open-air meeting. A tall, familiar figure steps on the box. Bob Sproule, the Dublin ex-burglar and jail-breaker, is telling how he met Jesus and had his sins forgiven. Hundreds listen in silence. This spells reality amidst the whirl of the unreal. It is 10:30 P.M. before the last speaker finishes and two girls with lovely voices sing in conclusion:

★

*For unto you is born this day . . . a Saviour,*

★

*which is Christ the Lord*

"It is no secret what God can do;  
What He's done for others, He'll do for you."

Bethlehem and Calvary were not in vain.

### **From the Island of Cyprus**

G. L. MOISSIDES, TEACHER, AMERICAN ACADEMY, LARNACA, CYPRUS—I am writing from Cyprus, one of history's first foreign mission fields. Since Byzantine times, Cyprus has been a Christian land, belonging to the Greek Orthodox fold.

Christmas is, on the whole, very quiet here. People are dressed in their best and the Christmas service is performed



Tomb of Rachel. In the Holy Land many Jews will join Christians in attending one or more of the special Christmas programs.



Crowd of Peruvian Indians, such as the Bakers hope will respond to their invitation to attend this year's Christmas program.

in the church. But there are no festivities. The rejoicing is reserved for Easter.

At the American Academy, under the auspices of the Reformed Presbyterian Church of North America, the coming of our Lord is heralded with song and pageant and general rejoicing. First comes the intense preparation of choir and pageant cast. Also boys' and girls' committees work hard getting the study hall and the Christmas tree decked for the Christmas program. The Christmas post office, an institution characteristic only of our school, is set up to meet the rush of intramural Christmas mail—mail from all classes and nationalities, Greeks, Turks, Armenians and others, to one another and to their teachers.

The program is most impressive with pageant and carols. It is a vivid message of the coming of the Saviour and an effective way of bringing home to our boys and girls the meaning of the grand event of our faith in our effort to help them surrender to the Saviour.

### **With the Pygmies of Belgian Congo**

VIOLA WALKER, UNEVANGELIZED FIELDS MISSION, BONGONDZA, BELGIAN CONGO—Perhaps this year, as last, the weeks before Christmas will find me in the jungles of Pygmyland where "our" little people roam. And perhaps, as last year, December 24 will see us off for our mission station home, stopping often to pick up Congo passengers, all Bongondza-bound for Christmas, till our old car groans and refuses to hold one more.

Back at our station we gather for prayer—always a joy after a lonely trek. And perhaps that evening there will be a huge bonfire about which a crowd from far and near will gather for song and testimony. Next morning before dawn will come the music of the dear old carols. And later the crowds will surge into the church for the Christmas services and for the beautifully trained boys' choirs.

Last year there was also the awarding of diplomas, including several to young couples going out to distant lonely posts as evangelists. That afternoon schools were dismissed for the "dry season" holidays. What an impact our scores of Christian boys and girls always make on their pagan villages! Our thoughts and prayers follow them anxiously.

Christmas day we missionaries are entirely at our people's service, with classes, meetings, houing problems, offerings to count, books to mend or sell; a constant flood of callers with needs as varied as their names. And so the day passes in a blur of happy activity. Our own Christmas dinner can wait for a few days, until the crowds drift away. Then we meet like a great old-fashioned family at the long table and around the hearth and organ for fellowship and fun, praising the Lord for each manifestation of His power in the rapidly expanding work. Each year we say—and each year it is true—"It has been definitely the best Christmas we ever had!"

### **In Israel Many Listen**

JACOB BLUM, JEWISH-BORN MISSIONARY, AMERICAN MESSIANIC FELLOWSHIP, JERUSALEM, ISRAEL—In Israel Christmas is highly celebrated in the various churches and missions. Many Jews who otherwise never attend are coming to listen to the Christmas programs. Most of them are young people. There is in Israel a seeking after God which the synagogue can no longer satisfy.

The Christian and Missionary Alliance, with which I am associated, has a rich Christmas program. Also in our own home we hold a special Christmas service for our Jewish friends. This is a busy season for me. Every year I endeavor to visit the many isolated believers throughout the country, to share with them in a humble way the joy of Christmas.

Christmas for me is always an overwhelming experience. On Christmas Eve the Talmudic schools interrupt their study of the Talmud, for they believe it to be an unholy night in which the evil spirits are in the air. So did I when I was attending such a school. Now by the grace of God it has become a holy night for me, when the heavenly messengers are bringing to me anew the glad tidings: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

### **Contrast in New Guinea**

HAROLD LOVESTRAND, EVANGELICAL ALLIANCE MISSION, MANOKWARI, NETHERLANDS NEW GUINEA—Last year we arrived in New Guinea on December 30, just too late to see for ourselves how the natives around us observe the birth of our Saviour. But this year we will have opportunity to see the Christmas observance.

To the Christians here on the coast it is an important occasion, called *pohon terang*, which means "lighted tree." Four or five villages gather for their celebration, meeting in each

village on successive evenings.

The host village presents a very simple play, portraying the Christmas story from the Scriptures, accompanied by the singing of Christmas carols in Malay, the trade language. Highlight of the festivities is the lighted tree itself, which is usually a bamboo or banana tree, decorated with bits of paper and lighted candles. Sometimes the native teacher will introduce an element of surprise by turning the tree around and around by means of a hidden string, or by constantly raising and lowering it.

After the service, the host village serves rice, bananas and tea to all. Arriving at the last of the four or five villages, the visitors remain until the end of the year, returning on New Year's Day.

But these services are held only along the coast. In the interior are thousands of natives who have not yet heard the story of Christ's birth. Many of these are still very primitive, living in trees and worshiping the evil spirits which they believe are all around them. Early next year we hope to enter some of those interior areas, so that next Christmas they too will join in the worship of the Christ Child.

### **With Amputees in Korea**

DR. REUBEN A. TORREY, JR., DIRECTOR, KOREAN AMPUTEE REHABILITATION, TAEJON, KOREA—Our Christmas this year will be devoted to helping bring some of the amputees of Korea a fuller understanding of the significance of the Redeemer's birth for them.

During the past year we have opened three amputee centers, to care for these victims of war. Two are at the mission hospitals in Seoul and Chonju, where needed surgical care is given, limbs are made and training in their use is given. The third is at Taejon, where we have recently opened a vocational training center. It is here that we plan to spend Christmas, trying to share its joy and message.

Many of the amputees need more than just a new limb. They feel hopeless, useless, unwanted. They have become burdens to their families and society. Many are refugees, destitute, in poor health and without knowledge of what has happened to loved ones. We try to provide a center where they can find the answer to their spiritual and psychological needs through an intelligent acceptance of Jesus Christ as their Lord and Saviour.

While their limbs are being made and they are learning to use them, they are also given training in some simple trade to enable them to support themselves. At the same time they share in all the daily tasks that will fit them to do their part in the homes and communities where they will go.

Christmas this year will mean to these men new hope, new joy, a new desire to live and to serve. They will make their own decorations and trim the auditorium where we shall join them in special Christmas services and entertainments. They love to sing, and carols will be featured. Something added to their Christmas meal will give a festive touch. We hope there can be a tree with a remembrance, cakes and candy for all.

Although we are so far from our own loved ones we shall find the day rich with Christmas joy and peace as we share it with our new "family." Christmas will mean a little more to us this year, too, because of the recent homegoing of my blessed mother (Mrs. R. A. Torrey).

### **"Not Yet," in Peru**

MR. AND MRS. GEORGE P. BAKER, SOUTH AMERICAN INDIAN MISSION, CACO, PERU—When I asked a Conibo man if his people had ever celebrated Christmas, he answered, "not yet." This sums up for the Conibos (and Shipibos whose customs and language are the same) all that Christmas now means to them.

Just the other day as we were walking along a jungle path we came to a long stretch where there were signs that people had lived years before. When one of the Indian boys remarked that some of his family used to live in this spot, we asked why they had moved.

December, 1953



Many a missionary will think of Christmas back home.

"Because the devil bothered us so," the boy replied. In all their spiritual concept there is no God or Saviour—just devil father, devil mother and devil child.

As we are the only missionaries among the Conibos in a stretch of several hundred miles, we have invited all the Indians of this region to celebrate Christmas with us here in Caco. If they respond as they did for the Peruvian Independence Day celebration held here in July, five or six hundred will be present to visit friends and relatives and to show off their beautiful handwoven robes, skirts and jewelry.

Of course we are anticipating the wonderful privilege of presenting to these Indians the story of the coming of the Saviour. As only a few of the men understand Spanish and we are as yet unable to speak to them in their language, we will have to reach them through an interpreter. We are praying that many will come to know Christ, for as far as we know there is not one Conibo who is a believer.

The Lord willing, we will be celebrating the Christmas season with another missionary couple, Mr. and Mrs. Jack Hough and son Jimmy. It will be the first time since our arrival in Peru six years ago that we will have others of our country with us on Christmas day.

For our four children, Christmas will be quite a change from the one they spent at home not long ago. Instead of the beautifully decorated Christmas tree, the many lovely presents and the loved ones gathered around a bountifully spread table, we will unfold our tiny plastic tree and place under it some presents taken out of the "toy trunk," as the children call it.

Much as our hearts turn toward loved ones and home at this season of the year, we would not be any place but in this little Indian village where we believe God has called us.

THE END

### **Looking for a Program?**

For a unique Christmas program for your missionary group, young people's organization or for some other special occasion, arrange to have different persons read letters from "Christmas with Christians Around the World," interspersed with Christmas Scripture and music. A large map on which the writer of each letter can be located will also be helpful. The program may close with a brief message pointing out the need of the world for the Saviour this Christmas of 1953.



# Can Mary's Son Inherit David's Throne?

BY Arthur J. Hoolsma and Milton B. Lindberg

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*In this answer to the challenge of an orthodox  
Jew are facts to make you marvel afresh at the  
outworkings of God's sure and certain purpose*

PROVE to me that Mary's son could inherit David's throne, and I will accept Jesus." This challenge was directed at a prophetic lecturer by a prominent orthodox Jew, at the close of a prophetic conference meeting. The Bible prophecies which point up Israel's dispersion, present plight, and restoration under the coming Messiah had been discussed. This man seemed to have been impressed by the message, but insisted that women had no right of inheritance in Israel, and so if Jesus was the virgin-born son of Mary, He could not lay claim to the throne of David. But what do the Scriptures have to say regarding this?

Since the throne of David is the focal point, let us begin with God's unconditional promises to him concerning its future and then note subsequent restrictions together with their implications. We shall see not only that the son of Mary can inherit the throne of David, but that

He is the *only* one who can!

♦ God promised *unconditionally* to King David that through his posterity Messiah should come and sit upon his throne forever: "I will raise up thy seed after thee, which shall be *of* thy sons [i.e., not Solomon, but a later descendant from David's sons]; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father, and he shall be my son...and his throne shall be established for evermore" (I Chron. 17:11-14; cf. Ps. 89:35-37).

David understood that God promised greatness not only to his immediate son Solomon, but He said: "Thou hast also spoken of thy servant's house for a great while to come." The promise was Messianic. It was forever. No wonder David worshiped at this revelation!

In his farewell address to the people, the aged King David proclaimed Solomon as God's choice among his many sons to be his successor: "And he said unto me, Solomon thy son, he shall build my house and my courts...moreover I will establish his kingdom forever, if he be constant to do my commandments

and my judgments, as at this day" (I Chron. 28:6, 7).

Thus the blessing and perpetuity of Solomon's kingly line were *conditioned* upon obedience; but Solomon, great though he was, failed (I Kings 11:9-13).

We never read that Solomon repented of his sins: his heathen wives, their idols, and the high places he built for these vile deities. What a contrast was David's broken-hearted repentance for sin! It was for David's sake that Solomon was allowed to have a ruling posterity for many years. God strikes the final blow, however, with Jeconiah (or Coniah), Solomon's last ruling descendant: "Write ye this man childless...for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah" (Jer. 22:30). David's kingly inheritance, therefore, must be transmitted through some line other than that of Solomon and Jeconiah.

II Samuel 7 is in perfect harmony with the Scriptures already mentioned. Solomon's kingdom was established in greatness, as we know. As promised in verse 15, God did not let His mercy depart from Solomon as it did from King Saul who, with his sons, died in battle, and

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his line was no more. II Samuel 7:12, 13 and 16 shows that the throne is to be forever, for the throne is Davidic. The fulfilment could have come through Solomon, had he obeyed; but nowhere is it said that the Messianic kingdom would be of Solomon. Thus the kingdom is still Davidic, still a "kingdom forever," when in the millennium David's Greater Son reigns from Jerusalem to the ends of the earth.

♦ The contrasting promises to David and to Solomon have their thrilling counterpart in the New Testament. It has frequently been stated that the throne rights belong to Jesus because His legal father, Joseph, was of David's line. Yet it was to His mother, Mary, not to His legal father, Joseph, that the angel Gabriel announced Jesus' coming kingship, saying, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33).

To Joseph, on the other hand, descendant of Solomon whose idolatries became so grievous to God, and of the wicked Jeconiah who was reckoned childless as far as kingdom inheritance was concerned, the angel's announcement was rather as to the Messiah's supernatural conception and His Saviourhood (Matt. 1:20, 21). The perfect harmony of the Bible compels the honest reader to believe Jesus to be the virgin-born Son of whom Isaiah prophesied, "Immanuel," God incarnate.

Joseph, the "supposed" father of Jesus, was "of Heli" (Luke 3:23), the word *son* not appearing in the Greek text. Since Matthew 1:16 declares that "Jacob begat Joseph," the logical conclusion is that Jacob was Joseph's father and Heli his father-in-law. Thus the genealogical record in Luke is actually that of Mary through Heli and Nathan, to David.

In *The Jewish Era* for the last quarter of 1894 we find a significant sidelight on the genealogy of Jesus: "It is cited by Lightfoot from the Talmudic writings, concerning 'the pains of hell'—that *Mary the daughter of Heli* was seen in the infernal regions 'suffering horrid tortures.' This statement, while showing the animosity of the Jews toward the Christian religion, gives us the fact that Mary was, according to received Jewish tradition, the daughter of Heli."

Among David's sons, Solomon was older than Nathan (II Sam. 12:24). The record of I Chronicles 3, however, presents a surprising variation. Whereas sons born to David in Hebron are carefully listed in chronological order, the record of sons born later in Jerusalem places Nathan before Solomon! Was Nathan in some way to become greater than Solomon? Yes! David, Nathan... Heli, father of Mary, "of whom was born Jesus!"

♦ But could women receive and transmit inheritance rights in Israel? The occasion for God's answer to this question was furnished by the daughters of Zelophehad, who "died . . . and had no sons" (Num. 27:3). Said they: "Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession

Sleep well, wee Babe, upon Thy manger bed of hay;  
Still sweetly slumber on until the break of day,  
That tall and strong this tiny frame of Thine may grow,  
Before Thou goest forth—a world of grief to know.

Thou hast no dainty bed, no royal robe, nor crown,  
But o'er this stable still the heav'nly hosts look down,  
And joyous angel throngs proclaim Thy holy birth,  
For Thou, sweet Babe, art Lord and King of heav'n and earth.

Great God, Thy Father, watches o'er Thy infant dreams,  
And Mother loves Thee with a love so strong, it seems  
Almost akin to pain; while Joseph, kind and good,  
Keeps faithful guard beside Thy bed of rough-hewn wood.

With awe and wond'r'ng love Thy tiny hand I hold,  
For Thou Messiah art, by prophets long foretold.  
O marvel of God's grace—O miracle divine,  
That Thou, the Son of God, art also son of mine!

Sleep, Jesus, Holy Child—most precious Gift God gave  
To man, for from their sins Thy people Thou shalt save.  
Sleep well—for Thou hast God's redemptive work to do;  
Yea, Thou, who art my son, shalt be my Saviour, too!

among the brethren of our father." Whereupon God told Moses, "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them." Moses was commanded to instruct all the children of Israel, saying, "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

Scripture makes it clear that women could hold administrative as well as property rights in Israel. There was the godly prophetess Deborah in the time of the judges whose leadership delivered Israel from the Canaanites, and whose wise administration under God gave the land rest for forty years (Judg. 4 and 5). There was Queen Athaliah who, wicked though she was, reigned over Judah for six years. The uprising against her, in which she met her death, occurred not because she was a woman, but because, without rightful claim, she had seized the throne by murder and intrigue. In later Jewish history under the Asmoneans, Queen Salome-Alexandra (76-67 B.C.) proved to be a careful and sagacious ruler, repairing the damage of her husband's turbulent reign and keeping Judea almost immune from invasion for ten years.

When a daughter received an inheritance, complications were sure to result when sons from other tribes came courting. If one such were successful, the bride's inheritance would pass into another tribe. Therefore, the further com-

mand regarding daughters without brothers: "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe" (Num. 36:6, 7).

Here is conclusive biblical evidence that daughters without brothers were to receive family inheritances, *provided* they did not forfeit such inheritance rights by marriage into other tribes.

How did Mary retain her inheritance rights? Solomon's ruling line had been irrevocably broken; and Joseph, his descendant, could not give to a son of his any kingly inheritance. Why, then, is Joseph's genealogy recorded? The Jews may have forgotten the laws of inheritance as commanded through Moses, but God does not forget! There is no record of Mary's having brothers: therefore the inheritance of Heli would be hers. In order for Mary to transmit her inheritance rights, she must marry within her tribe. This she did when she married Joseph, also of the tribe of Judah. She thus retained inheritance rights which included the throne, when God's time should come for Israel again to have a king.

♦ Note how the genealogical records were carefully preserved in the Scriptures: the Redeemer was to come as the Seed of the woman (Gen. 3:15), of the descendants of Abraham (Gen. 12:3), through Isaac—not Ishmael (Gen. 17:19), through Jacob—not Esau (Gen. 28:13), [Continued on page 82]



*Billy was confident, but inwardly  
the rector wavered. Dare he promise that  
God would hear his prayer . . . for a drum?*

WINTER on the high plains of the Texas Panhandle can be severe, and the one in the mid-depression era was no exception. The high winds out of the north that year were bitter and the snows that rode upon them were unusually heavy. But they brought beauty with them thereby, in one way alleviating the suffering.

In the little town of Levelfield that beauty was soon marred as men with shovels left a rough and irregular gash through the smooth whiteness around them. The streets could not keep their unbroken whiteness, indeed could scarcely acquire it, for, walks must be cleared.

The author, a graduate of Dallas Theological Seminary, is rector of Christ Church, Vicksburg, Miss.

As always, men must be on the move.

The rector of St. Edward's Episcopal Church rested on the shovel he had been using and looked back over his work. His breath came rapidly in little clouds in the cold air. He had not been long in the high altitude and he found the work strenuous. The edges of the path he had made through the nearly two feet of snow were most irregular and he regretted a little the necessity of making so ugly a scar in the winter's beauty. However, there was a path along the whole length of the churchyard and any pedestrian could get through comfortably. With Christmas just a couple of weeks away the activity around the church would be increased.

June stood in the rectory door and called to her husband across the snow, "It's time to take Beth and Allen to school. They're ready to go."

Enough of the streets in Levelfield had been improved to enable one to drive to important points on the pavement. So it was a simple matter to deposit Beth at the college gate where a dozen students were clearing the wide walk that led to the main building and, afterward, to leave Allen at the high school where the walk was not cleared, but which made no difference, as he with many others ran knee deep through the snow.

♦ As the rector turned the car into the street on which the church and rectory

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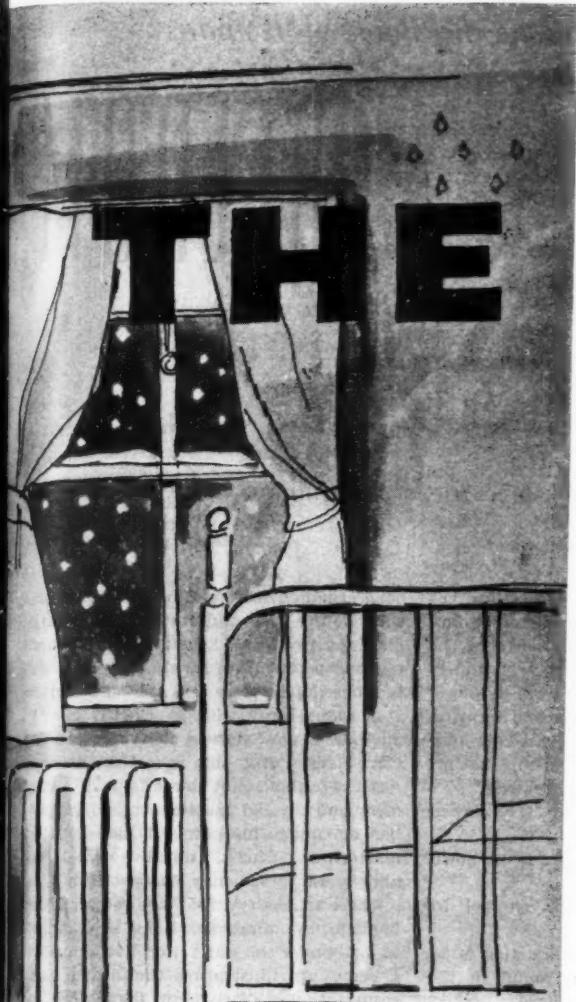
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# THE DRUM

By Warwick Aiken

★ *A Christmas story  
complete in this issue*

stood, he saw two children walking on the sidewalk. He passed them and then stopped at an intersection until they came near.

"You'd better let me take you to school," he called. "It's a mighty mean day for walking."

They said nothing, but turned and got into the car beside him. The boy seemed about eleven and his sister, nine. He had on a thin outer coat that had no buttons and consequently was open. His trousers came just below his knees and he had on cotton stockings that rumpled about his legs. On his feet was a pitiable pair of shoes. He was cold. His bare hands were bluish where he held his two books. His sister, too, was cold, though she was slightly better clad.

"What school do you go to?" the rector asked.

"Holden," they replied together.

"That's a mighty long walk. I am glad I saw you and could pick you up."

Then he looked down at the boy's shoes and said, "Son, let me see your shoes."

The boy lifted one foot and put it across his knee. The sole was just one big hole. In fact, there didn't seem to be a sole. The wet stocking showed through, and a hole had been worn in it. The rector knew that the boy's feet were numb.

"I don't believe the teacher will mind our being a little late this morning, for we have a few things to do right now," he said with an almost grim determination as he turned into the main street. The Holden School was across town.

♦ THE sign in front of the Jones Mercantile Company was just what he wanted to see. "Big Sale Children's Clothing," it read.

"I picked up these children this morning and we are going to the Holden School, but we want to get a few things before we go," he told Mr. Jones after he had identified himself.

It was easy to buy shoes for them, they needed them so badly. And "sweat shirts," as they called them, warm caps with ear muffs, woolen socks and mittens

for them both—a pair corduroys and an overcoat for the boy. They were much warmer now. And they were ever so happy in the unexpected acquisition of new things. They talked excitedly to each other but neither said anything to the rector. They looked at him and their eyes were clear and round.

Then came the bill. The rector put his hand in his pocket and found that he had a dollar and eleven cents. He held it in his hand and looked at Mr. Jones.

"I pledge the credit of the congregation of St. Edward's Episcopal Church, all of them, for the payment of this bill," he said.

At the Holden School he talked with the principal.

"That little boy walking in the snow with no soles in his shoes is more than one can stand. And there may be others," he added with evident anxiety.

"There are," said the principal, simply, "for the poor children of Levelfield come to this school."

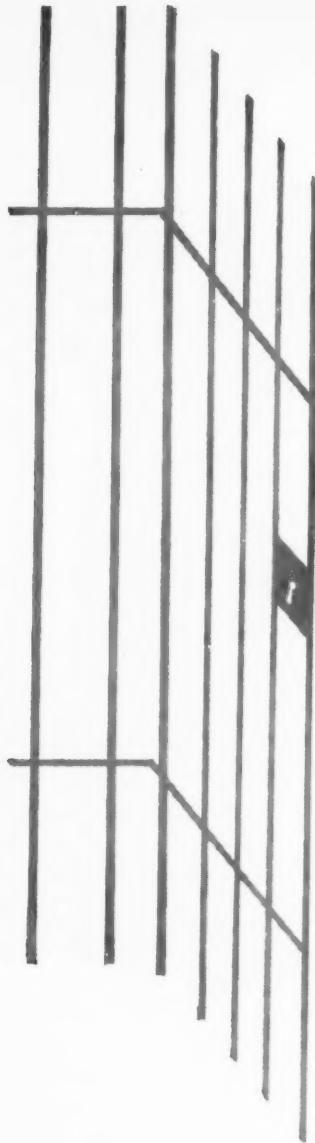
"We'll give to each one that needs it a pair of shoes," said the rector, pressed by the burden that was on his heart. At the same time he realized that he was attacking a problem as old as the human race and that had not yet been solved.

"I'll call you tomorrow and let you know how many," the principal said in his quiet way. Then he added, "I wish you would call on Mrs. Johns. She's a widow and has one son. He's fourteen and is in school here. I think you might be able to help them."

♦ Mrs. Johns lived in a little house that seemed very close to the ground. Under the two tall trees that stood in her yard, bare of leaves now and rather gaunt against the winter sky, it seemed very low. There was ample room inside, yet an

[Continued on page 67]

## Salvation's Riches in the Book of Romans



Fourth in a series  
of studies  
on Romans 3-8  
**ROMANS 6**

THE whole sixth chapter of Romans takes up the vital subject of deliverance from sin. We have seen in the previous chapters that the sinner is guilty before God, but that, through the value of the precious death of Christ, his sins are forgiven and he himself is justified through faith in Christ. This initiates him into Christianity. Whereas he has been a sinner, he now becomes a saint.

At this point, however, the young believer meets a tremendous fact—the fact of indwelling sin. Sin's presence in the believer needs to be completely understood, so that deliverance from its power may be thoroughly known and enjoyed. This chapter presents at least four outstanding truths in regard to this matter:

1. Sin dwells in me as a believer.
2. I am judicially dead to it, as having died with Christ.
3. There is deliverance from the power of sin for me.
4. Thus my life can be fruitful for God's glory.

The above truths are marshaled under three outstanding words found in this chapter: *know* (vv. 3, 6, 9); *reckon* (v. 11); *yield* (vv. 13, 16, 19). These three suggest the exercise of the *heart* (for we know the things of God as with the heart we believe); of the *mind*, as we reckon; and of the *will*, when we yield.

♦ THE opening verse of the chapter proves sin still is in the believer in Jesus, for how could he possibly continue in sin if there were no sin in him? Ever so many other passages in the Word teach the same thing. In Romans 7:20 Paul speaks of sin that dwelleth in me; in I John 1:8 we read that if we say we have no sin, we deceive ourselves. God implanted within me a new, divine nature at the new birth, but did not remove my old sinful nature. Every believer is a dual personality; he has an old life and a new; an old nature and a new. He was born twice; once through earthly parents, and again born of God.

But this brings us to the second point, as seen in verse 2, that I am dead to sin. Sin in me is not dead, but I am dead to it. This is a fact for faith to lay hold of. I know this, not because I feel it, or experience it, but because God says so.

Since I have received Christ as my Saviour, God sees me as if I myself have

been crucified; before Him I am through with all the past, and am seen as having died and risen into a new condition and position before Him. All that I once was, is spoken of in verse 6 as the "old man." It is done away with in Christ, and I am now a new man—a new creature in Christ Jesus. And this is so that henceforth I should not serve sin. I have died, and my old master, sin, no longer has me under his power. I have a new master now—Christ. I now live with Him, and by His grace may live for Him.

These truths (vv. 3-5) are set forth in baptism, by immersion. I die, as it were, as I go under the water, and live again as I come up, illustrating the death and resurrection of Christ, now made good to me, as I trust Him by faith. And so, as we read in verses 9 and 10, we see illustrated in Christ's death the truths that should be practically exhibited in our lives, namely, that death puts an end to the dominion of sin. Christ died unto sin once (v. 10).

Notice it does not say that He died to *sins* once, nor unto *sinning*. Christ never did sin. He died to *sin*, that is, while here on earth He learned by experience what sin was as He carried the burdens and sorrows of men, and knew it on the cross when He bore our sins there. Now that He is risen, this is done with once and forever. We read in Hebrews 9:26 that He put away sin, and in Hebrews 9:28 that He bore our sins, and both of these He did *once*.

That *sin* question shall never more be raised as far as God is concerned, and it should not be raised any more as far as we are concerned. However, there is a mighty difference between us and Christ. Sin in His case was always only an *outward* force, for there was no sin in Him; but with us, it is an *inward* reality. It never had any power over Him, but it did have power over us, and still will have, unless we avail ourselves of the means God provides to give us victory

# FREEDOM

Within your reach as a Christian

is victory over sin and the

key to a life of fruitfulness

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# M FOR YOU!

By AUGUST VAN RYN

(All rights reserved)

over it. And such means are now provided in the following verses.

♦ THESE verses speak of the third fact, deliverance from the power of sin. We are to use divine logic (for that is what the word "reckon" is, in v. 11). By faith we have believed that Christ by His death has set us free from the power of sin; now we are to reckon this to be true in practical appropriation. God says it is so, so now I say it is so. In fact it is so; I must now reckon it to be so in deed (v. 11). I am dead unto sin, and alive unto God.

Every believer is dead and alive at the same time. As we read in Colossians 3:3, "For ye are dead, and your life is hid with Christ in God." When we were in our sins, we just had to sin—we couldn't help it—but now we don't. As verse 12 states, "Let not sin reign in your mortal body." It does not say let it not dwell there, for we have no control over that fact, but we can prevent sin from ruling in our lives. Verse 14 says, sin shall not have dominion over us, for we are not under law, but under grace.

Here we touch on the first of the two great forces which are to enable the Christian to have the victory over sin in his daily life. It is the power of grace. Shall we continue in sin, that grace may abound (v. 1)? Shall we sin because we are not under the law but under grace (v. 14)? How often that very argument is raised by those who say, "Well, if you are saved eternally, then you can live just as you please; it won't make any difference." But, praise God, the very reverse is true.

We are not under the law. The law never did anything for the soul other than to provoke it to sin against God, for the motions of sin are by the law (Rom. 7:5). The law only condemned us; it brought the sentence of death, eternal death, upon us. Christ has redeemed us from the curse of the law; we have died with Him, and the law has no more claim on us.

Now a greater, mightier power, the matchless grace of God, rules us. And oh, what a gracious power this is! The mighty love of God constrains us henceforth not to live unto ourselves, but unto Him who died for us and rose again. We

want to serve Him now, because the grace of God has won our hearts, and that is a tremendous step in the right direction. When in our sins, we served ourselves we thought, though in reality sin and Satan were our masters. Now we love to serve Him; He is our Lord and His grace our motive for so doing.

But we need something more than a desire to live a life pleasing to Him; we must have the power to enable us. We must have a power within greater than the power of sin that also dwells in us. And, praise God, we have just that.

♦ As a result, my life can be fruitful for God's glory. The power needed is suggested (though not mentioned till we come to chapter 8) in the threefold repetition of the word "yield." For what is "yielding" but giving way to a power exerted. That power, of course, is the power of the Holy Spirit who dwells in

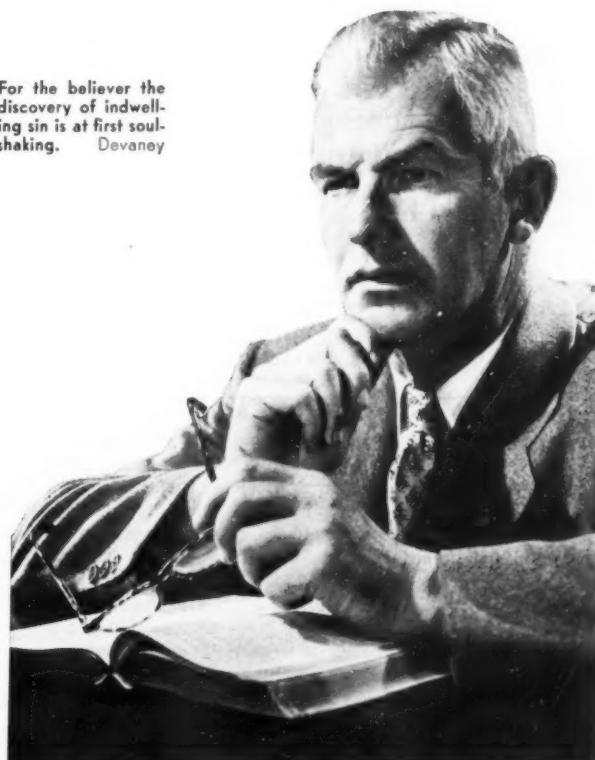
us, to enable us to will and to do His good pleasure.

Here we come to the surrender of the will, for that is intimated in the idea of yielding. Yes, there is an almighty power operating within us, and if God is to have His way, all we need to do is yield to Him. This same word "yield" is translated "present" in Romans 12:1 in that well known verse: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Here is the secret of deliverance from the power of sin, for greater is He that is in you than he that is in the world. True fruitfulness is not the result of feverish doing, but it is the result of surrendered "not doing." When we yield, we cease doing, and let the other do the doing. When two men are striving together, the contest might last indefinitely, but the moment one yields, the struggle is over. So as we yield to God's Spirit, He will guide us aright, He will use us for the glory of Christ. He will keep us from sinning.

Once, as verse 13 states, we yielded the members of our bodies as instruments (the word is "weapons," for the Christian life is truly a spiritual war) of unrighteousness, which resulted in sin; now these same members of our bodies are to be yielded to the service of God. As verse 19 suggests, living in sin ever leads to deeper depths; it goes forward

For the believer the discovery of indwelling sin is at first soul-shaking. Devaney



Mr. Van Ryn is a Bible teacher, preacher and author whose home is in Miami, Fla.



"Pthup!" goes the archer fish, and a tiny jet of water stuns his prey. MIS photo

## The Spitting Fish

It isn't every marksman who can shoot "through the knothole in grandpa's leg" at a distance of six paces. But an amazing little fish has held this distinction since time began.

Found in the coastal waters of southern and southeastern Asia and the islands from India to Polynesia, the archer fish (technically known as *Toxotes Jaculator*) actually spits for its supper.

Insects seldom have a chance when this little striped fish sights its prey while swimming just below the surface of the water. With a bullet-like jet of water, the fish scores a bull's-eye, downing its prey nearly every time.

The problems the fish has to overcome in striking its prey are most fantastic. First, the little creature must take into account the speed of the insect, then the distance, the force needed to penetrate the water, and finally water refraction.

If you have ever tried to shoot a fish, you have found it practically impossible, because refraction makes the fish appear where it is not. Anti-aircraft gunmen use tons of equipment, radar and other complicated instruments to sight the enemy, record the distance and finally fire their ammunition. And then they often miss!

What is it in the head of this tiny creature that man has been unable to duplicate? Was it put there by accident? If not, then it must be the result of divine creation; God created it for a specific purpose.

The same God who has a prior claim on this little archer fish likewise has placed a claim on human lives—that we might live above sin and glorify God our Father, who has redeemed us by His Son. "Ye are not your own... for ye are bought with a price."

*The archer fish is featured in the latest Moody Institute of Science film, "The Prior Claim." Produced in sound and color by Dr. Irwin A. Moon, the film is the sixth in the "Sermons from Science" series.*

from uncleanness to iniquity, and that again to more iniquity. But now we have been made free from sin and have become servants of God and servants to righteousness. As we yield our members as servants to righteousness, this in turn will lead to practical holiness (v. 19).

I cannot too strongly press this thought of yielding in order to attain these precious results. That same truth is written large all over the New Testament in many ways. It is the same thought conveyed in fruitbearing, with which this chapter closes. For in bearing fruit, we

all know there is no sign of activity, nor is any noise heard. Fruit is borne silently; it is not employment, but enjoyment; it is not conduct, but character. Only as we take time to be quiet, to realize our own inability and helplessness, will God work in and through us. When we are weak, then are we strong.

There is such a tremendous amount of feverish doing often among even real Christians, when far more could be accomplished if there were more waiting on the Lord. Five little loaves in the hands of Christ can reach many more

than a thousand loaves in our hands.

♦ ONCE we were the servants of sin (v. 20). We probably were not aware of it then. We were free from righteousness; that is, we never did anything that was right in the eyes of God. Now, as we look back on those days, where is the fruit of a life like that? There is none, and everyone of us who knows the Lord is ashamed of the emptiness and frivolity of those wasted years. Truly the end of these things is death (v. 21).

But now we have been made free from sin (v. 22). Sin and Satan no longer are our masters; we have become servants to God. And now there is fruit, if we have learned the lessons set forth in this outstanding chapter of God's Word. There is fruit, if we know by faith that when Christ died, we died with Him; when He rose, we rose with Him; that by His death on Calvary Christ is forever through with sin as such, and that we may be too, if we reckon ourselves to be dead indeed unto sin, and alive unto God.

In other words, we must have the meaning of the death of Christ clearly and thoroughly in our minds. We owe sin nothing any more; Satan is no longer our master. We have a new, mighty power indwelling us—the Holy Spirit—and as we yield to Him, He will use us, bless us, and guide us for God's glory. The grace of God is a new motive for living such a life of yieldedness to God. Thus we shall have our fruit and this will lead to practical holiness; every step forward will make us more Christ-like.

And the end? Everlasting life. To the sinner the end is death (v. 21); to the believer the end is everlasting life (v. 22). But does not the believer have everlasting life right now? Certainly, and so does the sinner have spiritual death right now, yet his end will be death too. And so our end will be everlasting life. We have it now as a present possession; we have it awaiting us in heaven as an eternal thrill and glory. Here we have eternal life *within* only; there we shall have it all *around* as well. We will be in the eternal sphere of everlasting life.

This is summed up in the great closing verse of this chapter. The service of sin brings death, as this chapter details; the gift of God is eternal life; a life enjoyed already here and now as the believer yields himself to God in happy service; a life that awaits him in the glory above. And it is all through Jesus Christ our Lord.

THE END

*Next month: "The Christian Life—Duty or Delight?"*

### HIGHER LEVELS

Where'er a noble deed is wrought,  
Where'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise.

—Copied

# Reserved for Ushers

By PAUL W. MILHOUSE



Perhaps one of your most difficult tasks as an usher will be taking the offering in a spirit of true worship. Lambert

*If you are an usher, this is strictly  
for you. If you are not, it might help  
the usher for you to know why he is there.*

If ever there are times when your church should put its best foot forward, these times are at Christmas and Easter. Then, as every church member knows, many of the seats will be filled by those who come only now and then. How these people are received and the impressions they take away will play a most important part in how soon (or whether) they will come again.

That's one reason, if you are an usher, you are a very important person. But there are other reasons also. To a large extent the comfort, well-being and feeling of at-homeness on the part of those who come to church more regularly all depend on you. Most important of all, you have an important role in the spiritual ministry of your church from week to week.

If you are an usher, you can do as much as anyone in creating an atmosphere of worship. You are the first one to meet the individual as he enters; yours is the first opportunity to prepare

him for the ministry to come. Your reverence will help him to be reverent. Your friendliness will make him glad that he came. Your handclasp and sincere words of welcome will soften his heart and prepare him for worship.

Even the way you dress will have its effect on the person you greet. Neatly pressed clothes and a fresh white shirt will do much toward giving the right impression of you and your church.

♦ RECOGNIZING the importance of your task, you will seat the people quietly, attracting as little attention as possible. Always walk ahead in showing them to their seats. Do not motion or point out a seat for them to find alone.

Sometimes this will require some patience, for there are always those who will not follow an usher, but will pick out a seat for themselves. If such is the case, never appear vexed or embarrassed. Remember that you are not primarily concerned with getting people to follow you. Your main business is to do everything you can to help them be at ease and properly prepared for worship.

Never overcrowd, unless it seems ab-

solutely necessary. Don't forget the people you are helping have been crowded and rushed all week!

Perhaps one of your most difficult tasks will be taking the offering. Of course, you will follow the wishes of your pastor, but always remember that this is a sacred part of the worship. You are assisting the individual in an act of dedication of himself. The money you receive is sacred because it represents human life consecrated to God. Some have given of their plenty, but many have given sacrificially of their little. Children have given from allowances that might have been spent on candy. All of it will be used to the furtherance of the gospel. Therefore, receive the offering reverently.

Do not hurry or fumble. Handle the plates quietly and carry them with dignity. Be pleasant, but never talk to members of the congregation while performing this part of your service.

In addition to your regular duties, there are always details to be cared for. Your church may require something different from any other and the Christmas sea-

Dr. Milhouse is associate editor of the *Telescope-Messenger*, official weekly of the United Brethren Church. The above article was prepared following the writing of a pamphlet on ushering for use in his denomination.

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by G. CAMPBELL MORGAN

Introduction by  
J. SIDLOW  
BAXTER

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son will be more demanding along that line. But be awake to the needs and care for them quietly.

Do all you can to keep people comfortable. There will be some who cannot stand a draft and others who must have air. If you know such individuals, try to seat them where they will both be comfortable. Remember, however, that an over-heated "stuffy" room is a handicap to the pastor. Often it is helpful to open doors and windows while the congregation is standing for a hymn, and then close them when they are seated. Avoid opening windows during a prayer, reading of the Scriptures, or the singing of an anthem or solo.

♦ ANOTHER detail which is hardly noticed by the congregation but is important to the pastor and to the choir is the lighting. See that the proper lights are turned on at the right time. If there is to be any change of lighting during the service, be certain that you understand what is to be done and when it is to be done. During the Christmas season this is particularly important.

Be alert to all details. See that there is an adequate distribution of the hymnals. Open doors that should be open, and close those that should be closed. Give each individual a copy of the order of service. Have the offering plates in their proper place. Those are just a few of the many details that, if handled efficiently, can make an orderly service.

Your duties do not end at the close of the service. Be on hand to greet people. Call them by name, and be especially cordial to any stranger. If possible, take him to your pastor after the service. Make each individual feel that you are sincerely glad he came.

♦ WHEN your church holds special evangelistic meetings and at regular services as well, you will want to do more than simply note the strangers and get acquainted with them—much more. No one in the congregation has greater opportunity to share in soul-winning than the usher. In showing personal interest you inspire a responsive attitude and open the way for the pastor to show them that God is concerned about them too. When you are talking with them do not act as if you are filling out a statistical report, but be natural and you will find it not too difficult to discern the direction of their spiritual need.

Of course, as an usher you have the golden opportunity to observe reactions of visitors in a service. Where there is evidence of conviction of sin or signs of trouble and need, you can go to an individual and tactfully suggest that he talk with the pastor. Such contacts offer a special opportunity for friendly evangelism which will neither embarrass the individual nor make him feel he is caught in a trap.

But there is only one way that you

can fulfill your part—all of your varied responsibilities—sincerely. That is so to live each day before the Lord that He may be seen in you. Remember you can never lead an individual any farther than you have gone yourself. You can force a smile—put on a Sunday spiritual garb—but you cannot fool many of the people, and you certainly cannot fool God!

Keep before you the importance of your part in the ministry and thank God for the privileges you have, "for a day in [his] courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Ps. 84:10).

THE END

## Out of the Mixing Bowl

[Continued from page 2]

season, many rejoice in the fact of His coming.

"And when they . . . saw the young child . . . they fell down, and worshiped him." There are those who worship Him this Christmas season, rejoicing that the Son of God has come to be the Saviour of the world.

". . . and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh."

Some see the star, and rejoice; some see the child, and worship. To those who worship, is given the privilege of opening their treasures and presenting to Him gifts.

Have we opened our treasures and presented unto Him our gifts? Our gold, that which men clutch to themselves; our frankincense, our worship and prayers; our myrrh, our willing acceptance of His will for us even though it may lead into hard places?

A hurrying, jostling, excited, weary Christmas reveler cannot give anything to the Lord on His birthday, no matter how lavish his home or how exquisite his Christmas decorations. But every believing child of God, no matter how humble his home, how difficult his circumstances, may come even as the wise men of old. "They rejoiced . . . they worshipped . . . they offered him gifts."

"Love! We could give Him love!"

THE END

## MOODY'S CREED

Dwight L. Moody was asked up to London to meet a group of clergymen there. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quickly came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody's having written anything. And the question came at once, "Where? What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said "Isaiah 53:5."

—From *A Treasury of S. D. Gordon*.

Moody Monthly

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# In the Study

By WILBUR M. SMITH



## Some Famous Christmas Hymns and a Monumental New Volume on Hymnody



Dr. Smith

### CONTENTS

- Some Famous Christmas Hymns and a Monumental New Volume on Hymnody
- A Cross-Section of Thought at the Chicago World's Fair
- The Bible in Israel
- A Useful Collection of Papal Enactments on the Bible
- Magazine Articles of Major Importance

This book divides into two major sections, with some minor ones, including twelve pages of bibliography. More than 450 pages are devoted to "Articles on the Hymns," a carefully written, scholarly discussion of 481 hymns in the hymnal of the Evangelical and Reformed Church. A section of over 500 pages is given to biographical and historical notes on the authors, translators, composers, arrangers and sources, a veritable biographical encyclopedia of Christian hymn writers and composers. I know of nothing to compare with it. (Probably most of my readers have on their shelves one or more of the exceedingly rich volumes on heaven by Henry Harbaugh [1817-1867]. In the above-mentioned section is a most fascinating six-page biography of this man, with full bibliographies, and an introduction to the life of a noble saint about whom most students of this generation know little.)

The indexes are elaborate. Included here are the Topical Index of Hymns, Index of Scripture Texts, Alphabetical Index of Tunes, Metrical Index of Tunes, and an Index of First Lines of All Stanzas, a total of 140 columns. I know something about the writing of books, and the time involved in research in any field where sources must be traced, dates confirmed, and historical documents carefully examined, and frankly, I am amazed that one man, in the time the author had at his disposal, could bring together as much rich material as is found in these pages, some of it never before appearing in print.

Let me illustrate the thoroughness of this work by a reference to the hymn, "Away in a Manger." Practically every modern hymnbook ascribes this to Martin Luther, including the Presbyterian Hymnal, of which we shall speak later. Luther not only did not write this, but it was not in existence until three hundred years after Luther. The American author is not known, though it was first published as late as 1884. Even now there are contradictions in the matter of the third stanza by those who actually claim to know the one who wrote that particular stanza at the beginning of this century. Nearly four pages are devoted to a discussion of the origin of this one song, a masterly study.

I would like to commend this book to every Christian in this country who is interested in these subjects—and who should not be, inasmuch as we all sing hymns at every divine service. However, I cannot close this review without calling attention to what came to me with great surprise, and deep disappointment. There are two hymns by Dr. Harry Emerson Fosdick mentioned in this volume. No one could complain of that. But Dr. Haeussler goes out of his way to give an extended biographical sketch of Dr. Fosdick, out of all proportion to others here sketched—three pages. This is more space than the author

In the December, 1952, issue of *IN THE STUDY*, which was devoted entirely to an extensive bibliography of literature relating to the birth of our Lord, I promised to give some attention this year to the subject of Christmas hymns. I had intended to write up the stories of some of these Christmas hymns, but find that to do so adequately would really involve the writing of a book. Since the publication of that original list of books, however, a volume has come to my hands which proves an excellent introduction to the subject about which I had planned to write.

Since 1875, a great number of books have appeared on the vast subjects connected with the hymnody of the Christian Church, but the one to which I here refer is the most encyclopedic of all, and the best. It is entitled, *The Story of Our Hymns*, by Armin Haeussler. The subtitle indicates the contents: "The Handbook to the Hymnal of the Evangelical and Reformed Church." This volume of 1100 pages is issued by the Eden Publishing House of St. Louis (1952).

The author was given an extended period of time, with full financial support, for the writing of this tremendous work, but he must have labored at it for years even before the intensive work carried on at Harvard Divinity School, at Yale, and at Union Theological Seminary. (Incidentally, the library of the Hymn Society of America at Union Theological Seminary in New York has a collection of ten thousand volumes.)

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, Box 750M, Pasadena, Calif.

gives to John and Charles Wesley together, though thirteen of their hymns are in this hymnal; more space than to the greatest of all hymn writers of England, Isaac Watts, though ten of Watts' selections are in the hymnal. Why this extended eulogy for the writer of two hymns, neither of which are particularly great contributions?

Furthermore, he goes out of his way to defend Dr. Fosdick, saying, "Men of the Fosdick and Whittier type are animated by the spirit of Christ," and elsewhere he declares that the emphasis of Dr. Fosdick's sermons is "on the positive teachings and the spirit of Christ."

Now it so happens that for thirty years Dr. Fosdick has been the most powerful enemy of supernatural Christianity in the United States. He continually scoffs at the virgin birth, he denies the deity of Christ, and refuses to recognize His bodily resurrection. He rejects the doctrine of hell, which Jesus taught in the Sermon on the Mount, and even goes so far as to say that men ought never to worship Christ. The "spirit of Christ" is certainly not the spirit that would deny these great themes. How can one say that a man who denies these great cardinal truths about Christ is manifesting the spirit of Christ? St. John says that such a one manifests the spirit of Anti-Christ. I am astonished that a minister in this conservative denomination should go out of his way to defend an enemy of the true Christian faith.

In this brief note on Christmas hymns, I think all I can do is to list the selections on the nativity in Dr. Haeussler's volume. Hymns Nos. 101 to 125, which he discusses on pages 148-182, in addition to extensive biographical articles in the later pages of the volume. I am listing the hymn number in this hymnal, the title, the author, and the date.

#### Number

- 101, Silent Night! Holy Night! Franz Gruber, 1818
- 102, Hark, the Herald Angels Sing, Charles Wesley, 1739
- 103, Calm on the Listening Ear of Night, Edmund Sears, 1854
- 104, Angels, from the Realms of Glory, James Montgomery, 1816
- 105, Angels We Have Heard on High, traditional carol
- 106, While Shepherds Watched Their Flocks by Night, Nahum Tate, 1700
- 107, It Came Upon the Midnight Clear, Edmund Sears, 1850
- 108, O Little Town of Bethlehem, Phillips Brooks, 1868
- 109, Away in a Manger, No Crib for a Bed, anonymous, ca. 1884
- 110, Hark the Angel Voices Singing, Croatian carol (stanza 3 by Marion H. Ressler, 1939)
- 111, Come, All Ye Shepherds, Ye Children of Earth, Bohemian folk song
- 112, O Come, All Ye Faithful, Latin hymn, 18th century
- 113, Behold, a Branch is Growing, 15th century (?)
- 114, From Heaven Above to Earth I Come, Martin Luther, 1535
- 115, Christians, Awake, Salute the Happy Morn, John Byrom, 1749
- 116, Good Christian Men, Rejoice, ascribed to Heinrich Suso (1300-1365)
- 117, O Thou Joyful, O Thou Wonderful, stanza 1, J. Falk, 1816; 2 and 3, anonymous
- 118, The First Noel the Angels Did Say, English Carol, 1833
- 119, All My Heart This Night Rejoices, Paul Gerhardt, 1653
- 120, Joy to the World! the Lord is Come, Isaac Watts, 1719
- 121, Brightest and Best of the Sons of the Morning, Reginald Heber, 1811
- 122, O Morning Star, How Fair and Bright, Philipp Nicolai, 1599
- 123, As with Gladness Men of Old, William Dix, 1859
- 124, Light of the World, We Hail Thee, John S. B. Monsell, 1863
- 125, The Lord is Come, on Syrian Soil, Arthur Penrhyn Stanley, 1872

In the *Handbook to the Hymnal of the Presbyterian Church*, originally published in 1935, soon out of print and very scarce, but reprinted in 1946, there are some Christmas hymns not found in Haeussler's list as one could expect. In the order of their occurrence in the hymnal, they are as follows:

#### Number

- 119, All Praise to Thee, Eternal Lord, Martin Luther
- 123, The Sky Can Still Remember, Phillips Brooks
- 128, A Thousand Years Have Come and Gone, Thomas Toke Lynch

- 131, God Rest You Merry, Gentlemen, traditional English carol
- 133, Love Came Down at Christmas, Christina Rossetti, 1893
- 134, And Art Thou Come with Us to Dwell? Dora Greenwell

It is not my intention to give a complete list of Christmas hymns—the more important have already been mentioned—but perhaps we might turn for just a few additional titles to the annotated edition of the Methodist Hymnal, called *The Hymns and Hymn Writers of the Church*, published in 1911. The notations here are quite brief, but the hymns are printed in full, which is not true in either the Haeussler volume or the Presbyterian manual.

#### No.

- 116, Come Thou Long-Expected Jesus, Charles Wesley, 1744
- 117, In the Fields with Their Flocks Abiding, Frederick W. Farrar, 1890
- 120, Long Years Ago O'er Bethlehem's Hills, Leigh R. Brewer, 1892
- 124, When Marshaled on the Nightly Plain, H. Kirke White, 1812

In *The Covenant Hymnal*, the official hymnal of the Swedish Evangelical Mission Covenant Church of America (tenth edition, Chicago, 1931) are a number of beautiful Christmas hymns, translated from the Swedish, not to be found in other general collections.

#### No.

- 28, All Hail to Thee, O Blessed Morn! J. O. Wallin
- 32, Glory to God, A. L. Skoog, 1931
- 37, The Star of Bethlehem, A. L. Skoog, 1921

Also to be found in this hymnal (No. 29) is Henry W. Longfellow's "I Heard the Bells on Christmas Day."

## A Cross-Section of Thought at the Chicago World's Fair

It is generally acknowledged, I believe, that the greatest of all the World's Fairs held in this country was that of 1893 in Chicago. Its magnificence, its architecture, its idealism, its true internationalism have never been equaled in such enterprises since that time. I was born soon after the fair closed, but do remember two great folio volumes in my dear mother's library, beautifully illustrated, devoted to the World's Fair of 1893. What happened to them I do not know. The set is no doubt very rare today.

In looking through the literature of the life and work of Dwight L. Moody, I have of course come upon hundreds of pages, and entire volumes, devoted to "Moody at the World's Fair," but recently a friend, who wishes to remain anonymous, sent to me a volume which I did not know existed. It is called *World's Fair Sermons by Eminent Divines at Home and Abroad*, a volume of 360 pages, edited by J. B. McClure, and published in Chicago by the now extinct firm of Rhodes and McClure, in 1893.

Here is a strange collection of twenty sermons, for, while some of the contributors were stalwart defenders of the faith, others had no convictions of Christ as Saviour and Son of God. How the editor obtained sermons from many of the greatest preachers of Chicago of that time, and a few from elsewhere, I do not know. Included in the volume are pictures of Dr. Frederick A. Noble, Professor David Swing, the famous Dr. F. W. Gunsaulus, Professor Herrick Johnson of McCormick Seminary, Dr. T. DeWitt Talmage, Dr. William Lawrence, and others, as well as their respective churches and seminaries.

The opening sermon gives the key to about one-half of the book—"The Higher Meaning of the World's Fair, Religion and Universal Brotherhood," by Dr. John Henry Barrows, then pastor of the First Presbyterian Church of Chicago. These men believed that they were on the verge of the millennium. Little

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did they know that in twenty years the first of the terrible World Wars would break upon this earth. Dr. Barrows said, in part:

The exposition will promote intelligence and refinement; it will give glimpses of beauty to starved souls. It will promote the humanities; it will lift the average intelligence of the people; it will do much to promote international fellowship; it will stimulate a noble patriotism; it will make us feel prouder of our government, of our people, of our toilers, inventors, soldiers, merchants, farmers. It will make what woman has done so conspicuous that hundreds of thousands of young women will be inspired with better ideals and filled with worthier ambitions . . . As in the judgment of hundreds, whose opinions are of the most value, what is to render the Columbian Exposition most lastingly significant is this fact: that for the first time in history brotherhood is to triumph over religious antagonism; the spirit of fraternity is to leap over the barriers of exclusiveness and, in a Parliament of Religions, men, whether Buddhist, Brahmin, Confucian, Moslem, Jewish or Christian, are to call each other brethren.

Dr. Frederick A. Noble, at that time pastor of the Union Park Congregational Church, on a marvelous text, I Chronicles 29:11-13, declared:

In addition to this the Columbian Exposition may be expected to make a fresh impression of the brotherhood of man and the solidarity of the race . . . They will be unlike in ideas, unlike in the forms of government to which they are subject, unlike in their types of civilization, unlike in their religious creeds, unlike in the methods and traditions under which they have been educated, unlike in many of the aspirations they cherish; but one and all they will be human souls, beings struck out from the being of God, God's children; and so, in spite of themselves, and in spite of any reluctance they may have to recognizing it, the members of one common family of humanity, and brothers one to another. Unlike—unlike in race, unlike in color, unlike in language, unlike in belief and customs,—yes! But their unlikenesses, exaggerate them as one may, are as nothing in comparison with their likenesses. For their likenesses are fundamental. Their likenesses are of the brain and heart and will. Their likenesses are of the image of God in which they have been made. Their likenesses are of the immortality which throbs within them. They have reason, they have conscience, they have the power of choice, they have the distinguishing faculty of speech, they have the sense of responsibility, they have the organs of receptivity through which the divine voice can reach their inmost souls, all in common. This is what the great International Exposition, in virtue of the simple fact that it is an International Exposition, will do of necessity; it will emphasize the manhood of man, and in emphasizing the manhood of man it will, by the same token, emphasize human brotherhood and the oneness of the race.

The message concludes with these glowing, optimistic sentences:

But the crowning service of the Columbian Exposition will be the new and impressive testimony it will furnish to the living energy, and measureless wisdom and resources, and guiding providence of God. This vast display of material wealth which has been drawn up out of mines and reservoirs of the earth, these rich and rare products of the soil which have ripened under all climes, these complicated machines and ingenious contrivances for executing the will of man, these completed fabrics of shop and mill, these marvelous creations of study and studio, spell out nothing so plainly as the great word—God.

Human genius, human foresight, human patience and perseverance and pluck have a part in all this magnificent exhibition; and there will not be a smallest bit of painting, nor a specimen of sculpture, nor a building, nor a model of a building, nor an engine in operation, nor a finished work of spindle or loom or anvil or bench, nor a trophy of discovery and invention, which will not have in it some noticeable tribute to the brain of man. But behind all, and coming into manifestation through all, if only there be an eye to see, is God. We call this a Columbian Exposition. It is. But it is more—it is a Divine Exposition. We shall often stand with admiration and awe in the presence of what the keen minds of men have seen and the skillful hands of men have wrought; but we shall see nothing which God had not seen before us, and we shall behold no manifestation of wisdom and power which had not been anticipated in the creative fiat of the Infinite Intelligence . . .

If this Columbian Exposition shall surpass all preceding expositions, as it is claimed it will, in the magnificence and variety of its display, and in the new and surprising conquests over the material world which it will demonstrate, and in the evidence it will afford of a nearer drawing to-

## Looking Ahead

Among the subjects that I hope to discuss in these columns during 1954 are the following:

The Literature of the Earliest American Foreign Missionaries

Two New Commentaries on the Gospel of St. Luke

Genesis in the Oxford English Dictionary

The Untranslated Works on Prophecy by Crucius

Richard Baxter's List of Great Books

Collected Anthologies of Divinity

The Superman of Confucius

Recent Literature on the Origin of Life

The Sermons of C. J. Vaughan

Some Notes on S. Baring-Gould

The Recent Literature of Utopias

Luther and the Reformation in Some Current High School Textbooks

Books on the High Priesthood of Christ

Bitumen in the Ancient World

The Bible in the Russian Encyclopedia

The New Testament with Fuller References

"The Powers of the Heavens Shall Be Shaken"

The Life of Nathaniel West

The Syllabi of Bible Instruction in England

Outline Studies of the Bible

Jerusalem the Center of the Earth in Writings Prior to the Eleventh Century

gether in the bonds of a common and sympathetic brotherhood of all the tribes and kindreds of the earth, it will be to increase the emphasis of the argument for God, and to lay fresh tributes of honor on His altar and to multiply the tokens of His active participation in all affairs.

No man would dare to preach in words like that today for the celebration of any secular enterprise.

As door after door is closing to the gospel among the nations of the earth today, the words of Dr. Charles L. Morgan, of the Church of the Redeemer in Chicago, are no longer heard from our platforms:

Never before in history has Christianity been permitted to present to the entire world so comprehensive and impressive a display of her fruitage as this exposition will offer. When in 1876 we invited the world to our shores, vast regions of the globe were closed to our invitation which today are open. Never before have so many nationalities been represented at one place as will gather this summer on the grounds of the fair. Not only have these nations consented to bring the products of their industry and skill, but also to present, for a fair comparison, the systems of religion under which they live. The results of such comparison will go back to these distant lands not only by books, but by word of mouth. Scarcely a people exists on the face of the earth but will hear, from their own messengers, some account of this most wonderful of nineteenth century achievements and, with it, of the civilization of which the cross is the central sun . . . There can be small doubt that a Christian socialism is to eventually come forth, which shall realize, as this century has not, the vital spirit of the gospel as fitly centered in the Golden Rule, and in that lofty code of life, "He that will be chief among you, let him be the servant of all."

Personally, it seems to me that the use of the words of our Lord, "A greater than Solomon is here," by Dr. H. W. Thomas of the People's Church, Chicago, is almost blasphemous:

And were the Son of Man on earth today He would say, "A greater—more—than Solomon is here," in this practical age of utility that is building towns and cities, schoolhouses and universities—this age of liberty that is breaking the chains of slavery, seeking to make sure the fullest rights of man and woman and child; this age of tenderer humanity that is caring for the poor, the aged, the sick, the insane; this age of international reciprocity and good will that makes possible a World Exposition; this age of larger catholicity that invites all the children of the earth, the children of the Great Father, to a world's congress of religion.

And this is the larger meaning of the great Columbian Exposition, whose gates will be opened tomorrow. It means the progress of the ages; it means the progressive greatness of man in the mastery and uses of physical forces; it means

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the growth of civilization from despotism to democracy; it means the growth of reason from superstition to knowledge; it means the good will of man and nations, and is a prophecy of the greater years of peace and prosperity, of the brotherhood of humanity in the realized relations of man as the child of God. And it is only a mistaken and superstitious view of religion that would close the gates of this great school and church on the Sabbath day.

Speaking on another occasion, at Festival Hall in the World's Fair Grounds, June 25, 1893, Dr. Thomas concluded his sermon on "Universal Brotherhood of Man and the Unity of Religion," with these words:

This World's Fair, this meeting of the nations of the earth should make all better, tenderer, bringing them nearer together in love, and from this World's Fair pulpit I bid you go and say to each man you meet in lane or street that we will live and move beneath the canopy of love as bright as the blue skies above. Oh, flags of liberty, wave over every land! Bells of heaven, ring out the old, ring in the new! Angels of God, come chant again the hymns of good will among men! And the peace of God, love of God, hope of heaven come to all hearts.

But interspersed with all these beautiful dreams, wholly unfounded and now shattered, without any support from the Word of God and thus of no abiding value, are two magnificent addresses wholly unrelated to the theme of the World's Fair. One of these is by the man who could probably be called the greatest preacher of Chicago in his generation—and there were some great preachers there—Dr. F. W. Gunsaulus, then pastor of the Plymouth Congregational Church, who spoke on the inscription over the cross of our Lord, taken from John 19:19, 20. It is the best sermon I have read on these sacred words. Following that is a report of the argument made before the World's Fair Committee of the House of Representatives in Washington by Dr. Herrick Johnson, in which he refuted the reasons advanced for opening the World's Fair Grounds on Sundays.

Toward the end of the volume, we come upon an address of a most unexpected nature, "Cannibalism to Christianity—Gospel Work in the South Sea Islands," by no less a servant of Christ than Dr. John G. Paton of the New Hebrides. I wish it were possible to quote here Dr. Paton's pathetic plea that America no longer send drink and firearms to these now redeemed cannibals, but space allows only for the last paragraph of the message, without comment:

Had you seen the Sabbath as I have seen it in places where the fallen use it as a day of frivolity and when the working men have to use their tools working all day Sunday the same as during the week, the working man would think twice before he allows his Sabbath to be taken from him. And I say that if this is allowed to be done, God will reckon with you in His retributive justice. God cannot let such sin pass with impunity. He sits in heaven, and by and by He will reckon with those that are strangers to His com-

mands and lead others into sin and encourage sin.

Oh, if my islanders all knew, they would send delegations to plead for the Sabbath; they would be on their knees imploring heaven to let you feel your privilege and to preserve it. Sabbath is to them a day of sacred joy, and Saturday has come to be called the day of preparation, so that no cooking may be done on the Sabbath; the whole day is spent in reading the Word of God, or singing or holding meetings.

I hope you will weigh these things in the light of eternity. Men have set God at defiance, but the day is coming when such will call upon the mountains and hills to hide them from the justice that will overtake them. I say that heaven will reckon with all those men for what they are now doing. I trust God in love and mercy will keep His people from taking part in any of the evils that are now going on, and that ere long Chicago will at least let the world know that there is a mass of Christians in the city that have no sympathy with their evils. If the exhibition is opened on Sabbath, as they promise, the glory is departed from it, and "Ichabod" may be written over it. For God will not hold him guiltless who acts in defiance of His commands.

And now, my friends, may God bless you and grant that when death comes it may mean to you only that to "be absent from the body is to be present with the Lord." One young man on the islands had been admitted to the Lord's table, and when he came to die—when they thought he was dead—a ray of consciousness returned for a moment. He opened his eyes a little and saw the missionary and others weeping over him. He struggled a minute and then said, "Jesus died for me," and with a few quivers his soul was set free, his soul went out in that triumphal declaration, "Jesus died for me!" Oh, may we all so live that when we come to die we may feel like that!

## The Bible in Israel

RECENTLY in the always-interesting quarterly magazine, *Israel My Glory*, published by the Friends of Israel of Philadelphia, I came upon a statement which immediately aroused my interest. A letter to the general secretary, Rev. Victor Buksbazen, brought a reply which I would like to share with my readers. This is wonderful news indeed. I had seen this stated previously in a general way, but never as specific or vivid as this.

Concerning the statement in my letter of September, 1952, "The Word of God is going forth in Israel into every city and village, and farming settlement," this is literally true, because there are a considerable number of missionaries working throughout the land of Israel, reaching the people in every part of the country with the Word of God.

Besides our own society with five missionaries in Tel Aviv, Jaffa, and in Jerusalem, there are other Christian organizations whose missionaries and representatives visit the various cities and settlements throughout the land, distributing Bibles, Testaments, etc. There is great demand for the Scriptures in Israel today. Some public schools include the reading of the New Testament as part of Jewish history. One of our workers, Mr. Isidor Ball,

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December,

is in charge of the Bible depot in Tel Aviv where thousands of Bibles and New Testaments are sold. People come into the store even from distant parts of the country to purchase Bibles. On one occasion Mr. Ball wrote to me that in the morning when he came to open his store there was a line of people waiting for Bibles. The sad part about it was that his stock was exhausted. He intimated that these people would come back again the next day and the next week and wait in line until the supply arrived.

### *A Useful Collection of Papal Enactments on the Bible*

THERE has been published at St. Meinrad's Abbey, at St. Meinrad, Ind., a very remarkable book of 170 pages entitled *Rome and the Study of Scripture*. Here is a collection of nine encyclical and apostolic letters issued by the Vatican during the last few decades, and a section of forty pages on important decisions of the biblical commission. The volume sells for only \$1.00 and is the indispensable introduction to this whole subject of the attitude of Rome toward the Scriptures. The authors even go into the matter of St. Paul's belief in the second advent of Christ, and ask the question as to whether the apostle could have been wrong in his statements concerning our Lord's return—answering in the negative.

### *Magazine Articles of Major Importance*

*Look*, October 6, 1953, "What Are They Hiding?" by Fletcher Knebel. This is an amazing detailed list of men and women holding key posts in 71 federal government offices who have refused to answer official investigating committees as to whether they were or are now members of the Communist Party. For instance, Professor Hiskey of the University of Wisconsin, who worked on the secret S.A.M. project of Manhattan District, refused to tell the investigators whether or not he had turned over A-bomb data to a suspected Soviet agent. These are desperate days for our nation. Read again II Timothy 3:1-14.

*The Christian*, September 4, 1953, "Visitation Evangelists," by D. P. Thomson. Mr. Thomson is an evangelist of the Church of Scotland. The address for this periodical is 13 Ludgate Hill, London E.C. 4, England.

*The Anglican Theological Review*, July, 1953, "The Life and Work of Burton Scott Easton," by Frederick C. Grant, pp.147-160. The late Professor Easton was a liberal in theology. I recommend this article simply for its remarkable picture of the life of a true scholar. Evangelicalism and fundamentalism today must have

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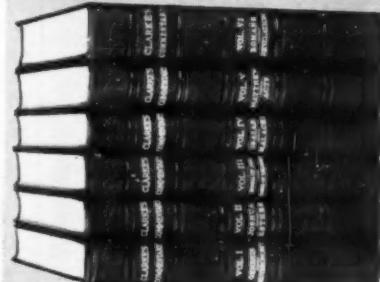
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some scholars that can rightly claim the equipment, knowledge, and research of those of the liberal wing of the Church.

*The Bulletin of the Atomic Scientists*, September, 1953, "Eight Years Later," by Ralph E. Lapp, pp. 234-236. The cover of this issue depicts the hands of a clock set at two minutes to midnight.

*The Calvin Forum*, August-September, 1953. This issue of one of the most scholarly journals of the Reformed faith in our country is devoted entirely to a severe attack upon the apologetics of Dr. Cornelius Van Til, the noted professor of Apologetics in Westminster Theological Seminary for the past twenty years. This periodical is edited by the professors of Calvin Theological Seminary, Grand Rapids, Mich., in which institution Dr. Van Til was a visiting professor from 1951 to 1952. This is heavy reading, but important for those who are interested in the contemporary defense of the faith.

*United Evangelical Action*, September 15, 1953, "Where is God in Education?" by Clarence H. Benson, pp. 5 ff.; also, "Clarens: Evangelical Unity at the Worldwide Level," by James DeForest Murch, pp. 17-19, 22.

*Saturday Evening Post*, September 26, 1953, "I Saw the Forbidden City," by Ahmad Kamal.

*Prophecy*, October, 1953. I have been taking this magazine, edited by my friend Keith L. Brooks, for years, and always find something worthwhile in its pages, but this issue is unusually rich. May I call attention to the leading article by Dr. V. C. Oltrogge, "Parapsychology: Back Door to Demonism"; another by Dr. Brooks himself, apparently, on the post-tribulation theory; and a strong four-page indictment of the method of dating prophetic events from the pyramids in Egypt. Here also is another exposé of this quack, Dr. James G. Hollenbeck, whose book published some years ago, *The Super-Deceiver on the Horizon*, a monstrous piece of imagination, is now being reprinted, strangely enough. I would encourage all my readers to subscribe for *Prophecy*. The subscription rate is only \$1.20 per year. Dr. Brooks may be addressed at Eagle Rock Station, Los Angeles 41, Calif.

*Catholic Biblical Quarterly*, April, 1953. This issue contains material of great value. Especially worthwhile is the survey of the historical confirmations of the first eleven chapters of Genesis, entitled, "Before Abraham Was." See also the exhaustive article of more than forty pages on the three references in St. Paul's epistles to "the letter and the spirit," in Romans 2:29; 7:6, and II Corinthians 3:6.

*The Palestine Exploration Quarterly*, May-October, 1952. I am somewhat late in calling attention to this issue, but there are times when other duties prevent my reading all these journals as soon as they come from the publishers. To conserve space, let me give only the titles of these remarkably illuminating articles: "Excavations at Jerusalem, 1952," "Jeru-

Dear Bill and Ruth:

*Three Shall Be One* is the strange title of Francesca Arnold's great and moving new novel. You will remember her as the author of the greatly beloved "Not My Will." The reports from our advance readers indicate that this new book is even better! The story is about a marriage that was destined for heartbreak and disaster until Jesus Christ came into the broken home, and then, instead of anger and despair, it became a time of the singing of birds. This is a book that will also interest unsaved friends, and we hope that after reading it, many of them will want more information about this new kind of life. Please pick up a copy of *Three Shall Be One* soon.

Cordially, Ken Taylor

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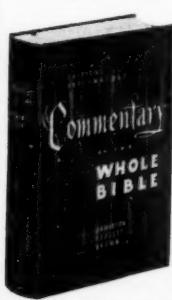
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salem in the Fourth Century," "The Date of the Hymns Scroll," "New Light on Endor" (giving a new and more accurate location for the city near which Saul consulted the witch before the disastrous overthrow of his army). This quarterly may be secured at a nominal subscription fee of \$3.00 a year. Address: Palestine Exploration Fund, 2 Hinde St., Manchester Square, London, England. The full-page photograph of the entrance to the cave at Al Muraba'at makes one more amazed that these scrolls were ever found. Not only does this entrance appear almost inaccessible, but the cave is three hours on foot from where automobiles must stop.

*Pentecost*, September, 1953. While not entirely sympathetic with Pentecostalism, I recognize that it is a rapidly growing group in the Christian Church. In some places, here and abroad, it draws the largest audience of any Protestant group. This issue contains some photographs of large gatherings around the world at Pentecostal meetings, but what surprised me most was the picture of an audience in Paris in the Salle Wagram, where apparently thousands were in attendance. I have not heard of a congregation of this size meeting in Paris to hear the gospel in my lifetime.

*The Expository Times*, July, 1953. "A Century of Eschatological Discussion," pp. 312-316.

August, 1953. "The Rise and Fall of the Little Apocalypse Theory," PP. 346-349. Both of these articles are by G. R. Beasley-Murray.

There is one characteristic of water which is often overlooked, and which gives us one of Christianity's most powerful lessons. To remain fresh, it must be flowing, "springing up into everlasting life." The best way to purify a city's water supply is to keep it in motion under the rays of sunlight. Stagnant water breeds germs and scum.

One of my favorite stories was told by an old Southern preacher who had seen the effect of stagnation in many a mosquito-filled pond. He said that one day, in a testimony meeting, a sour old church member, who was noted for his stand-pat attitude, rose up to tell of his experience.

"Forty years ago," he said, "the Lord filled my cup with the water of life. Since then, not a drop has run in and not a drop has run out."

A little boy on the front row said in a stage whisper, "My, I bet there's a heap of wiggle-tails in it!"

I think the boy was right, for an experience that had not been freshened up in forty years is fit only for a breeding place for wiggle-tails!—*The War Cry*.

A task without a vision makes a drudge.  
A vision without a task makes a visionary.  
A task and a vision make a missionary.



## Notes and Quotes

from the desk of

BOB VAN KAMPEN

### Season's Greetings

This approaching Christmas season recalls to our mind the privilege we had in visiting last summer the actual birth place of our Saviour. You can imagine the thrill that was experienced by walking over the actual area which Jesus trod during His days on earth and to see the place of His lowly birth as well as the site of His crucifixion. This was an experience which we will never forget.

While in Palestine, it was most interesting to cover much of the same ground that Dr. Joseph P. Free covers in his work ARCHAEOLOGY AND BIBLE HISTORY (398 pages, \$5.00). Having examined some of this territory it is easy to see the accuracy with which Dr. Free has portrayed the various scenes that he mentions. This accuracy, both in geographical detail as well as archaeological material, has made this book one of the most popular college and Bible institute textbooks on this subject that there is in print. This would make an excellent gift for your pastor, your student friend, or for your lay acquaintance who would be interested in the archaeological background to Biblical history.

Speaking of gifts, a most appropriate subject this time of the year, I would like to share with you some book reviews on a few of our titles which might be of assistance to you in locating just the item that you want to present to that "special" friend of yours. Look over my shoulder, would you please, as we page through some of these comments which others have made concerning these titles.

In the July, 1953 issue of the Evangelical Christian, this statement is made concerning THE JADE ELEPHANT (by Elise Fraser, 190 pages, \$2.00) in an appraisal of this fine adult Christian novel; "This story is a worthy successor of THE EMERALD NECKLACE by the same author. The white jade elephant appears early in the story and is the centre of mystery, intrigue, bewilderment and romance. The Christian life is presented in a very natural attractive way. You will not want to lay the book down till you have finished the last page."

Should you have a friend in special need of spiritual assistance Dr. V. Raymond Edman's book IN QUIETNESS AND CONFIDENCE, (64 pages, plastic binding, 60c) is the ideal item. Here is what the June 24, 1953 issue of The Southern Presbyterian Journal had to say concerning this booklet: "This is a book of devotions and herein is traced the Christian's relationship to the Lord Jesus Christ in His provision for the deepest needs of courage in the face of difficulties, confidence in His unfailing help, compassion for the needy, consistency of conduct and character and continuity when tempted to idleness or despair. Each chapter encourages the Christian to become more Christlike under every circumstance."

Incidentally, DISCIPLINES OF LIFE, by Dr. V. Raymond Edman, has proven so popular it is now in its sixth edition.

Our latest adult fiction novel, THE UNWANTED LEGACY, (by Carrie Myers Gruhn, 200 pages, \$2.00) is now in the hands of your dealer. In this novel Margaret Rutledge is suddenly summoned by telegram to attend the reading of a will left by a man who had been only an acquaintance. That incident set off a chain of developments and animosities that are woven into a wonderfully absorbing story out of which comes a romance as happy and satisfying as any reader would want. Another excellent gift item.

Incidentally, folks, our first Johnny book, THE OTHER BOY AND JOHNNY, (96 pages, \$1.00) is now at the printers and will be in the hands of your religious book dealer by December 1. Ask them to show you this fine book for boys.

AS WE approach the 1953 Christmas season, we here at Van Kampen Press want to express our sincere appreciation for the privilege we have in counting you among our friends. For all that you have done for us we would like to wish you a genuine Merry Christmas in the name of our Lord and pray that His richest blessings will be upon you as we commemorate His birth.

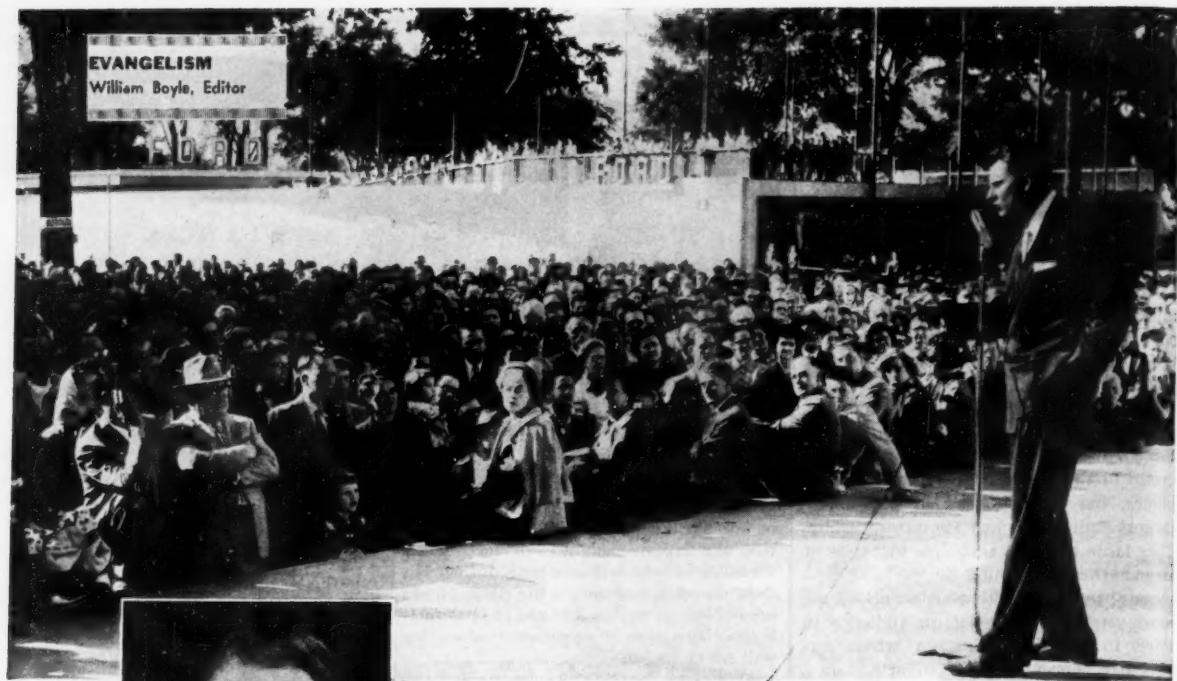
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Overflow crowd, estimated at 5,000, gathered in the Michigan State Fairgrounds bandshell, Detroit, to hear Evangelist Billy Graham on Sept. 27, opening day of extended city-wide crusade. Graham spoke to throng prior to bringing main message in specially constructed tabernacle seating 12,000.



Billy Sunday

**A**s a young man in my teens it was my privilege to attend the Billy Sunday meetings in Detroit, Mich., in 1916. The campaign at that time continued for about eight weeks, and many thousands came down the "sawdust trail."

Now once again, in 1953, Detroit residents have experienced the impact of another thrilling, all-out evangelistic effort—this time by the Billy Graham team in a specially constructed tabernacle, seating about 12,000 persons, on the Michigan State Fairgrounds.

It is with no thought of comparing these men of God in contrasting light that I present these personal observations. Rather it is to show that each in his day served his Lord in the way that was best for the times in which each lived . . . all to the glory of God.

In 1916, Detroit was beginning to expand industrially as well as in population. A great tabernacle seating between 12,000 and 15,000 persons was erected for the Sunday meetings. There was no public address system then, but Billy Sunday would stand beneath a sounding board and in his vigorous and dynamic manner preach the gospel so that folks in the rear of the tabernacle could hear. When

he gave the invitation, people from every walk of life streamed down the aisles by the hundreds.

One of the thrilling experiences of those days was the enthusiasm of the folks in Detroit. On street corners, in the streetcars, stores and nearly everywhere one went, people were singing some of the campaign's favorite songs, such as "Brighten the Corner Where You Are" and "Since Jesus Came into My Heart." One version of the hymn "Since Jesus Came into My Heart" went like this:

*"Since Jesus came into our town  
The devil's been wearing a frown,  
Many hearts have been changed,  
Many homes rearranged,  
Since Jesus came into our town."*

Though the gospel remains unchanged, some methods and facilities, probably never dreamed of in the early days, were employed by Graham's associates in this year's great crusade. Radio, television, electric light flash announcements, and other similar means were used to bring men and women to the services. A portable microphone, enabling the evangelist to move about freely on the platform, helped convey the message clearly to everyone.

On some nights, the tabernacle was

so packed that it was necessary for Mr. Graham to address overflow crowds in the band shell. Now and then bus loads of folks, arriving a bit late, turned around and left without even trying to unload their passengers.

The general administration of a campaign of such proportions as those conducted by Billy Sunday and Billy Graham varies with the passing of years, but fundamentally it is the same. Music, as usual, played an important part in the recent meetings.

At every service, a large chorus choir of about 1,000 voices sang under the capable leadership of personable, hard-working Cliff Barrows. This, together with the skilled piano and organ playing of Tedd Smith and Paul Mickelson, and the soul-stirring solos of Bev Shea, not only attracted crowds, but built the spiritual background for the ideally suited message that followed.

Truly the Christian heart rejoiced, while the sinner trembled at the "thus saith the Lord," open-Bible preaching style of Billy Graham. There was absolutely no place for fanfare in the Graham invitation. Instead, a quiet, yet strongly appealing challenge at the close of the message. What a joy, night

[Continued on page 37]

O. W. Stucky is a full-time evangelist and supply pastor, from Detroit, Mich.

## NEWS of Conferences and Campaigns



Humberd

R. I. Humberd, Bible teacher from Flora, Ind., conducted a five-day conference in the beautiful newly constructed First Brethren Church, Wooster, Ohio, Oct. 11-15. Kenneth Ashman is pastor.

This was the first stop on Humberd's extended fall and winter schedule designed to take him to twenty-four churches and Christian schools in nine states. He has presented his message on "The Virgin Birth" to fifty-four Bible institutes and seminaries.

A young man who approached Evangelist Joe Arnett to challenge his evening's message, gave his heart to the Lord instead.

Other important decisions were recorded during special meetings Oct. 4-9, in the Stratford, Wis., Community Bible Church, where George R. Dunivent serves as pastor.

Sept. 13-27, Arnett ministered to friends and members of the Carmel Baptist Church, Mosiertown, Pa., where Allison Griffis is pastor. He also spoke on Sunday afternoons at the nearby East Springs Baptist Church.

Total attendance for the "Crusade for Christ" campaign with Dr. Hyman J. Appelman in Clinton, N.C., Sept. 14-27, exceeded 20,000 persons. More than fifty member churches of the Eastern Baptist Association sponsored the two weeks' meetings.

Services were held in the Big Sampson Warehouse, as well as the town's public square, and seven neighborhood churches. Many professions of faith in Christ resulted from the campaign, as well as from the entrance into nearly all of the consolidated and high schools in the area, where regular gospel messages, with invitation, were permitted.

Kenneth Blood, pastor of the Berean

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

A crowd of 45,000 assembled in Briggs Stadium, home of the Detroit, Mich., professional baseball and football teams, Sunday, Oct. 25, for a climactic afternoon rally conducted by the Billy Graham evangelistic team. Several hundred persons responded to the invitation to profess acceptance of Christ as Saviour.

The city-wide crusade, reaching approximately 300,000 in the first four weeks, was extended one week to Nov. 1.

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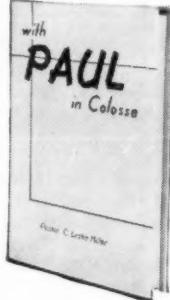
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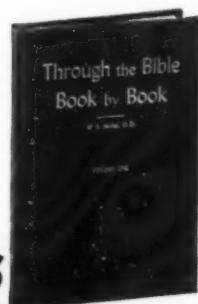
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More than 2,500 Wayne University students listen to gospel preaching of Billy Graham at campus noonday meeting in Detroit, Mich.

Fundamental Church in Lexington, Neb., reports a blessed time of revival with Evangelist J. Oscar Wells during a series of meetings Sept. 20-27.

The lives of many young people were touched beyond that which had been previously experienced during the pastor's five years in the church.

Earlier in the fall, Wells conducted special meetings at Berean Fundamental Church, Curtis, Neb., where Kenneth L. Martin is pastor.

"Our hearts are still thrilling over the blessed revival God sent to us," Martin reported. "Souls were saved, new contacts were made, many affirmed a desire to unite with the church, and best of all, our people were revived."

The church prepared a float which was entered in the town's Fall Festival on the campaign's closing day.

From Sept. 22 to Oct. 4, Evangelist John Carrara conducted special evangelistic services in the First Baptist Church, Mishawaka, Ind.

In addition to the nightly services, which were well attended, Carrara also brought a chapel message at Bethel College, in South Bend, Ind.

G. R. Siemens, pastor of Calvary Baptist Church, Whittier, Calif., reports a fruitful campaign with Evangelist Eddie Wagner, Sept. 27-Oct. 4.

"The members of the church rejoice in the blessings received from the hand of the Lord," Siemens writes. "From the very first meeting to the last, the power of the Holy Spirit was manifest. Lost souls professed Christ as Saviour, and church members out of fellowship with the Lord were restored. Confession of sin was common throughout the whole campaign."

The Little Rock, Ark., evangelist next ministered, Oct. 6-18, in the Valley Baptist Church, Burbank, Calif., where John DeSaeger is pastor.

Following a ten-day campaign in the Warren, Me., Baptist Church, which was concluded Sept. 20, the Frank Harpell evangelistic team conducted special meetings Sept. 24-Oct. 4 in the Disciples Church of Christ, West Rupert, Vt.

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Interest and attendance mounted steadily during meetings in the Mt. Sterling, Ill., First Baptist Church, with Evangelist O. W. Stucky, Oct. 4-18.

A family of six, which previously had only one professing Christian, witnessed the unique experience of five others coming to the Lord one by one. Many other decisions for a personal stand for Christ were reported, including several in a special Sunday school decision service.

Prior to this campaign, Evangelist and Mrs. Stucky were engaged in meetings in Havana, Ill. During the two campaigns, approximately 140 persons signed the Bible reading covenant, designed to take the reader through the entire Bible in one year.

"A real time of inspiration and blessing was experienced by all during evangelistic services with Arthur Green, Sept. 20-27," Oral Yover, pastor of the Watseka, Ill., First Baptist Church, reports.

The meetings served to introduce the evangelistic phase of the fourteen month old church's ministry in the Watseka area. Several professions of faith were made, and six persons sought to unite with the church following the meetings.

Special music was provided by local and outside talent. Les Walker, of St. Anne, Ill. served as song leader.

Pastor Yover announced his resignation to the membership and public at the Sunday morning worship hour, Oct. 11. His plans are indefinite.

An all-time record Sunday school attendance was reached at the First Baptist Church, Mexico, Mo., during evangelistic meetings with Robert H. Conner, Jr. of St. Louis, Mo.

Excellent crowds were reported for many of the evening services. Twelve persons united with the Mexico church, which is contemplating a half million dollar building project. J. E. Rains is pastor.

Paul Andrews served as song leader for the crusade.

The Eric Hutchings evangelistic team, Eastbourne, England, commenced a new series of revival broadcasts on Oct. 5, known as "Hour of Revival." Hutchings will be supported by Geoffrey Percival, pianist; Russell J. Mills, violinist; and Ruth Grant, producer.

The Galesburg, Ill., Rescue Mission, under the leadership of Mr. and Mrs. Sylvester Sanford, recently celebrated its twelfth anniversary. The mission was originally dedicated by Mrs. Billy Sunday.

Special speakers for the occasion were Lyman Davis, Wayside Cross Mission, Aurora, Ill.; Guy Rogers, Rock Island Mission, Rock Island, Ill.; Walter Pierce, Sunshine Mission, Cedar Rapids, Iowa; Garry Danielson, Fargo Mission, Fargo, N.D.; and Charles Pierce, Dubuque Mission, Dubuque, Iowa.

Several converts professed acceptance of Christ as Saviour during the closing Sunday service of special evangelistic meetings conducted by Sylvester Sanford at the Checrown Community Church, in Galesburg, where Rodney Ruberg is pastor.

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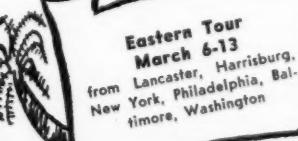
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**Mr. and Mrs. Lester C. Place:** Dec. 1-6, Franklin  
St. Primitive Methodist Church, Plymouth, Pa.;  
Dec. 8-13, Salem Mennonite Brethren in Christ  
Church, Allentown, Pa.; Dec. 27, Marcus Hook Baptist  
Church, Linwood, Pa.; Dec. 31, Grace Mennonite  
Brethren in Christ Church, Reading, Pa.

**Eddie Wagner:** Nov. 24-Dec. 6, Bible Baptist  
Church, Reedsburg, Wis.

#### Moody Extension Staff

**James R. Calhoun:** Nov. 22-Dec. 6, Hills Corner  
Bible Church, Buchanan, Mich.; Jan. 17-31, Trinity  
E.U.B. Church, New Kingstown, Pa.; Feb. 9-21,  
First Methodist Church, Croswell, Mich.; Feb. 28-  
Mar. 7, Green Camp Baptist Church, Green Camp,  
Ohio.

**Keith Hargett:** "Sermons from Science"; Nov. 30-  
Dec. 4, Keesler AFB, Biloxi, Miss.

**Dr. Wil R. Johnson:** Nov. 29-Dec. 6, Central  
Presbyterian Church, St. Petersburg, Fla.

#### I Saw Them Both

[Continued from page 32]

after night, to see folks respond, and  
swarm to the front to surrender to  
Christ!

Some of the old, familiar stock criticisms which Sunday faced reappeared with the coming of the Graham team. "Converts that come out in a big campaign like that don't stick . . . the churches get no benefit from the meetings . . ."

Having lived in Detroit during the many years since the Sunday campaign, and having spent the major portion of those years in full-time Christian service, I have observed that many of the best Christian workers of the past generation in this city's church life came out of the Billy Sunday meetings of 1916.

In fact, Billy Graham remarked to Mrs. Billy Sunday that some of the converts of the 1916 crusade were among his best personal workers in Detroit.

In view of the record of the past, I believe that, if the Lord tarries, the next thirty-five years will show the blessing and fruitage of the Graham campaign, just as the past thirty-five years have shown the spiritual results of the great Billy Sunday meetings.

#### THE DIGNITY OF SERVICE

Someone said: "I should have been proud to have held the spyglass for Columbus, to have picked up the fallen brush for Michelangelo, to have carried Milton's bag, to have blackened Shakespeare's boots, or to have blown the bellows for Handel." We all can do greater things "as unto Him" (Col. 3: 23).

—Tales Worth Telling

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Rev. Jacob Peitz

Refugees from the Eastern part of Germany continue to stream into Berlin. "If we were able now to lead you through Berlin you would be terrified," says one of our Hebrew Christian leaders who distributes our relief parcels among the hungry and terror-stricken fleeing from Communist oppression. And this grateful missionary and relief worker adds: "Your letter and the many packages which followed it, especially the CARE food parcels, gave us no end of joy and encouragement, since we were able to help so many in their terrible hunger and distress."

Another Hebrew Christian missionary writes on behalf of her converts in Jugoslavia: "You may think that the economic situation has improved here, but not for the people who have survived the gas chambers. They are still in dire need, for they are unemployed, and broken in body." Then she makes this pathetic plea: "Please, dear brother, do send food parcels to these Hebrew Christians so they may have something to eat for Christmas!"

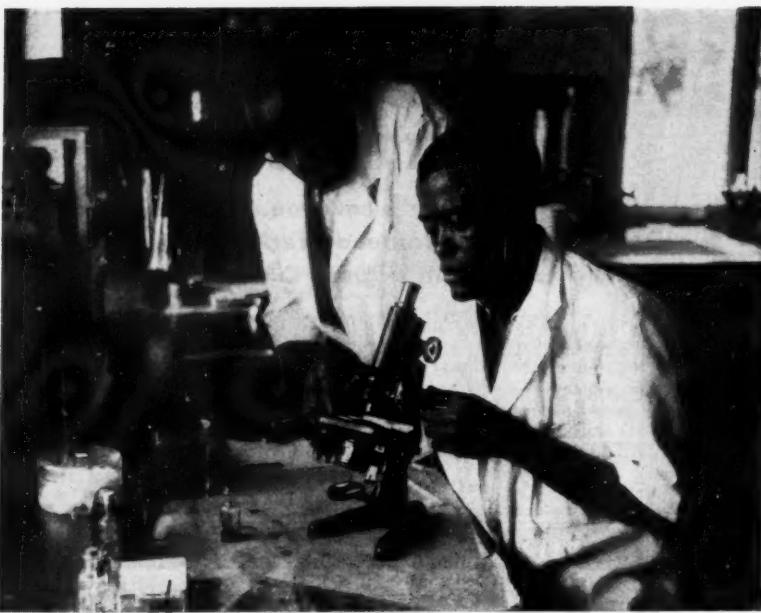
We plead with you, dear Christian friend, join us in prayer for these Hebrew Christians that food may be provided for Christmas. At this blessed Christmas season we hope to relieve distress and give joy to the Hebrew Christian victims of persecution in Germany, Austria, Hungary, Jugoslavia, Israel, and other places where our ministry extends. Please remember especially the little children and the aged Hebrew Christians whom we support in homes. Remember the words of our Lord: "Unto the least . . . my brethren."

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THIS SCENE IS IN AFRICA—NOT AMERICA! African laboratory assistants in Victoria Hospital, in the Cameroons. Africa is developing, and with it the missionary scene is also changing. It is a mistake to think of Africa in terms of fifty years ago.

## News in Missions

### This Happened in Colombia

MARIA Ignacia Morales was worried. What mother wouldn't be worried if her children failed to return home from school? And neither twelve-year-old Abraham nor eleven-year-old Obdulio had appeared.

But Maria had more reason to worry than most mothers. Three years before, her husband had been murdered by Roman Catholic fanatics. "This is for being a Protestant!" they shouted as they shot him. And Maria had been left with the eleven children. It was a struggle, but three of the older boys were working and helped to support the family. And their faith remained unshaken. Abraham and Obdulio both went to the Protestant Sunday school in Manizales under Pastor Pedro Loaiza.

That made it hard for the boys when they went to school. The "Francisco Marulanda" was a government school, but it was nonetheless Catholic. Both principal and teachers put pressure on the children to attend mass. And the other school children were only too ready to take the cue and persecute the boys in the heartless way that children have.

When the boys still didn't show up, Maria went to school to look for them. The teacher said he hadn't seen them since class. When night came and no boys, she called the principal. He said he wasn't responsible for children after school hours.

The next morning, truly alarmed, she called on the principal in his office. "Return to the Virgin," he told her, "and your children will be given back to you.

Leave that Protestant religion and you will have all you need." Then he admitted to the distraught mother that he himself had turned the boys over to a Jesuit priest the previous day. He said Abraham and Obdulio wanted to make their first confession and take their first communion in the Catholic church, and since she was hindering them he had put them in the hands of the Jesuit fathers.

Nearly a month passed before Maria could find her sons. Then she learned they were in a Catholic orphanage. They told her the government had put them there and she couldn't take them out. Only in the presence of the Mother Superior was she even allowed to see her children. Silently they wept in her lap.

A week later, Obdulio ran away. To his mother he told how Sr. Ramirez, the principal, had tried to get him to leave home; how he had taken him and his brother to the Jesuit house and turned them over to Father Guzman; and how Father Guzman had taken them to the orphanage. He said Abraham was trying to run away, too. He didn't want to be in the orphanage. They were often hungry, they were frequently beaten, and they had been forced to take their first communion from a Catholic priest, he said.

That afternoon, while Maria was out of the house, the police came and

searched the house until they found Obdulio. Dinah, a fourteen-year-old sister, was nearby and heard him screaming for his mother as they took him away.

What could the poor mother do? Was there no way to get her children back? Was the government really involved? Does it condone the kidnaping of children who are not of the official religion? Here is what happened.

First the mother went to the Juvenile Court, Judge Arturo Montoya Calderon, and petitioned to have her boys freed. Instead, the judge quizzed her about her faith. He asked her why she apostatized from the teachings of the Roman Pontiff. He accused her of attending the Protestant church merely to get free food. He demanded the names of her other children and ordered her to bring Dinah to him for questioning. And after abusing her for her Protestant beliefs he ordered her to leave, saying that he had authority to seize all Protestant children in the Department of Caldas.

Then she appealed to the military. Commandant Cote of the National Police said that he couldn't attend to things like that. Lieutenant Santos, of the army, sent an officer to the orphanage to investigate. He reported that the children were unhappy, they often went hungry and were whipped, and that they wanted to return to their mother. However, the army officers told the widow that since the priest had taken the boys there, nothing could be done about it.

A final appeal was made to the governor of the department, Dr. Fernando Londono y Londono. The governor called Father Guzman by telephone and got his version of the affair. Then he turned to the mother and told her that since she had expelled the two boys from her home and refused to feed them, they had gone to get help from the Catholic priests. He silenced her protests, saying that he preferred to believe the priest. He refused to do anything more.

As for the priest, Jose Ignacio Guzman, he was quite ready to talk to investigators about the matter. The school principal first told him that the boys were being prevented from taking their first communion by their mother. He consulted with his bishop. The bishop said that since Mrs. Morales had been baptized a Catholic and had never made a public disavowal of her "Catholic faith," she was still a Roman Catholic. It didn't matter what steps she had taken in joining a Protestant church. Since the boys had been baptized in the Catholic church too, she could not be allowed "to violate their Roman Catholic consciences." So he sent the priest to get the co-operation of the civil authorities. Judge Calderon, as soon as he heard the bishop's wishes, dictated the necessary authorization to seize the boys and put them in the orphanage.

According to Father Guzman, the government is bound to protect the religious consciences of the boys against their mother's influence! Since she is an apostate Roman Catholic, the state is obligated to take her children away from her.

### Missionary Radio Chain Moves Forward

Two years ago the missionary radio

#### MISSIONS

Harold R. Cook, Editor

network "Cadena Cultural Panamericana" was started. Its purpose was to get co-operation between the several Evangelical radio stations in Latin America so as to improve and enlarge their ministry. The first meeting since the network was founded, held at San Jose, Costa Rica, in September, was a good time to assay results.

Delegates from seven missions were there, and they are reported to have been unanimous in their enthusiasm. The network was proving its value.

One problem, however, called for special attention. It was the problem of follow-up for gospel radio programs. Here the beginning of an answer was provided by the visit of missionary Don Hillis from India. The offer of a free Bible correspondence course to any Latin American listener might help meet the need.

In India Hillis originated such a course, which is now in thirteen languages. He reported that World Gospel Crusades would provide it in Spanish. Already off the press are 250,000 copies of the Gospel of John in Spanish and 10,000 complete courses.

The network voted to sponsor this distribution in Latin America. In addition, they plan to conduct an experiment with Dr. Donald G. Barnhouse's "Portable Church Services." The network will produce a series of programs in Spanish which the Latin America Mission will try out in Costa Rica. If the experiment proves successful, the P.C.S. will be another network service to all Latin America.

New officials elected were Arthur Zylstra (HCJB, Ecuador), president; Harold Van Broekhoven (TGNA, Guatemala), vice-president and treasurer; Arthur Wormald ("La Cruz del Sur," Bolivia), secretary. Phil Smith (TIFC, Costa Rica) and Paul Pretz (HOZO, Panama) complete the board. Mr. and Mrs. Remington continue their service as managers of the work, with headquarters in San Jose.

#### Malla Moe Dies in Africa

Malla Moe is with her Lord. The ninety-year-old veteran of more than sixty years of missionary service in Africa passed away October 16 at Bethel Mission Station, Swaziland. Tens of thousands of the Africans whom she loved and served mourn her passing.

Hundreds of her African converts were present for the funeral on October 18. Together with the missionaries who attended were many government officials, men whose respect and friendship she had won and kept.

Malla Moe had become almost a legend in South Africa even before her death. Direct, and even abrupt in her soul-winning tactics, she might offend some, but she got results. Few missionaries can have said to more people, "Are you a Christian? Will you accept Christ as your personal Saviour?" And many did accept Him. Among the early converts was John Gamede, now an outstanding South African pastor and a zealous soul-winner himself.

Born in Norway in 1863, Malla Moe came to America toward the end of the century. Shortly after her arrival she is said to have attended a meeting where



## Peace Terms in Korea

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D. L. Moody was preaching. During the invitation Moody walked down to her and said, "Are you a Christian?" When she replied, "Yes," he put his hand on her shoulder and said, "Then you better get going to win souls for Christ!" Stirred by his challenge, Malla Moe kept going, winning souls until her last days on earth.

Shortly after Moody spoke to her, Fredrik Franson, founder of The Evangelical Alliance Mission, encouraged her to go to Africa. She was already twenty-nine at the time. No one could have foretold that she was to have more years of active service in Africa than any other member of the mission.

Until the past few years, Malla traveled constantly throughout Swaziland, either on foot or with her donkey-drawn "gospel wagon." She lived simply and frugally. All she acquired she gave to feed, clothe and train her beloved Africans.

There was no limit to her zeal. Once when Malla arrived at a neighboring mission station, the missionary asked, "Have you walked all these twelve miles?" "Oh, no," she answered, "I have been running part of the way, and I have had the joy of leading sixteen souls to Christ!"

When my Lord Christ became a living and unutterably necessary reality to me, I remember that one of my first sensations of profound relief was, He absolutely trusted the Bible, and, though there are in it things inexplicable and intricate that have puzzled me so much, I am going, not in a blind sense, but reverently, to trust the Book because of Him.—H. C. S. Moule

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# Golden Nuggets

## for Bible Students

By KENNETH WUEST

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### SOME CHOICE WORDS

**P**AUL recalls to the memory of the Ephesian elders the words of the Lord Jesus, how He said, "It is more blessed to give than to receive" (Acts 20:35).

The distinctive word for "blessed" here is *makarios*, which in classical Greek meant "prosperous," and in the New Testament means "spiritually prosperous." For instance, "Spiritually prosperous are the poor in spirit, for theirs is the kingdom of heaven," etc. (Matt. 5:3-11). In I Peter 4:14 we have, "If ye be reproached for the name of Christ, spiritually prosperous (happy) are ye."

The words "to give" and "to receive" are present infinitives in the Greek text and speak of continuous action. What the Lord Jesus said in all its fullness is, "There is more spiritual prosperity in constantly giving than in constantly receiving." The believer grows faster in his Christian experience by a life of self-sacrificial giving of himself in loving service in Jesus' name, than in constantly receiving blessings, good and necessary as the latter are.

Our Lord said, "Follow me" (John 1:43). John reports our Lord's command in the Greek present imperative which means, "Start following me and continue following me as a habit of life." The word is *akolouthēō*, "to take the same road that another takes." He said, "Take the same road that I take." The road Jesus took led to the cross. This is where the sinner finds salvation. The Lord took a lonely road, a road of separation, a road of self-denial, a difficult road. That is the road for the saint.

But He said more than "Follow Me." The pronoun is in the associative-instrumental case, and we have, "Follow with Me." That is, "do not follow Me Indian fashion, single file. Follow with Me, in My company, side by side with Me, in fellowship with Me, as a habit of life."

John speaks of the fellowship which the Christian has with the Lord Jesus (I John 1:3). The word "fellowship" in its verbal form is *koinōnēō*. In an early manuscript we have a touching inscription which a medical doctor had put up for his wife, who had herself studied medicine, and whom he lost by death. It reads, "As with you alone I shared my life." How precious it is when a saint comes to the sunset of his life, and looking back, he says to the Lord Jesus, "As with you alone I shared my life."

Paul prays that the Lord Jesus might dwell in the hearts of the Ephesian saints (Eph. 3:17). The word "dwell" is *katoikēsai*. The verb *oikeō* means "to live in a home"; here, "to feel at home." The tense is aorist, the tense of finality. The prefixed preposition is *kata*, which means "down," and gives the idea of permanency. Paul prays that the Lord Jesus might finally settle down, and feel completely at home in their hearts.

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# Patty Sleeps in the Basement

By Aunt Theresa Worman

THEY were the cutest ones I've ever seen," said Mother Bangle, as she put a crisp, brown pancake on Daddy Bangle's plate. "I wish we could buy one for the children."

"So do I," replied Daddy Bangle, "but dollars don't grow on cherry trees. With taxes the way they are and the car needing repairs, we can't afford it right now."

"I suppose not," sighed Mother Bangle. "And it would be extra work for me. I always thought I'd rather have a black one, but now that I've seen those taffy-colored ones, I believe I'd like that color best."

"A black what?" asked Billy Bangle, who had suddenly appeared in the kitchen, his pajamas wrinkled, and not all awake by any means.

"A black dog," replied his mother.

Billy was wide awake in a jiffy. A dog! He and Patty had been wanting a dog for a long, long time. "Oh, Mom, are we going to get a dog? When? What kind?"

"Now, don't get so excited, Billy. Your Daddy and I were over at Nelsons last night. Their cocker spaniel has four cute puppies, and the Nelsons wanted us to buy one. But Daddy and I don't think we can afford it just now."

"Aw, Mom! All the other kids have dogs, why can't we? We never get anything like other kids," pouted Billy.

"Watch your tone of voice," warned Daddy Bangle. "A dog makes lots of extra work. Besides we can't afford a dog just now. And I think you'd better scoot upstairs and get some clothes on."

Of course Billy told Patty about the little puppy the Nelsons wanted the Bangles to buy. Little Joey heard them talking about it, and so the Bangle house became the "doggiest" place you ever saw. Billy, who hardly ever brought books from the library, came home with three books on dogs and how to care for them.

Patty moaned around and talked and talked and talked dogs until Mother Bangle thought she couldn't stand it any longer. But Patty didn't talk about a dog only to her family, but to God, too. Patty talked to God about almost everything. She found it very comforting to lie in bed and tell God things.

♦ ONE day about three weeks after the dog was first mentioned, the telephone rang and the three Bangles heard Mother

say, "Oh, but, Mrs. Nelson, you could get twenty-five dollars easy for such a beautiful dog. Do you mean you'd let us have it for five dollars?"

When the Bangles, Billy, Patty and Joey heard that, all three made a dive for the telephone. "Mom, please let us have him! Please, Mom."

"Just a moment, Mrs. Nelson, I can't hear a thing." Turning to the children Mother Bangle said, in an exasperated tone of voice, "Will you children hush for a few minutes? I can't hear a thing... Hello, Mrs. Nelson. We'll talk it over and I'll call you back later."

She had no more than put down the receiver than Joey was tugging at her dress saying, "Please, Mom, get the puppy dog." Billy was saying, "Mom, I counted the money in my bank and I have \$2.38. And I'll take care of the puppy. I'll take him out, I'll feed him and everything. Honest I will, Mom."

"Well, we'll see." The children could tell Mother was really weakening. "We'll have to ask Daddy." Daddy didn't weaken as easily as Mother did.

♦ DADDY asked the blessing that night. Then he said in a very solemn tone of voice, "Meeting will now come to order. It seems as though the Bangle family has a big decision to make. We shall have to take a vote. All in favor of having a dog hold up your hand and say 'Aye.'"

Billy's hand shot up quick as lightning and he shouted "Aye" with a big grin on his face. Patty's face was wreathed in smiles as she said, "Aye." Joey didn't quite know what it was all about. He thought they were saying "Hi." So he waved at Daddy and said, "Hi, Daddy." Then turned and waved at Mother, "Hi, Mommy."

The next afternoon Patty and Mother Bangle went over to the Nelsons' house and got Golden Boy, whose grandfather had been Golden King and whose father was Golden Treasure. None of the



Bangles cared much that he was a pedigree dog. All they were interested in was that he was a bundle of bright golden fur they had named Taffy.

True to his word, Billy had emptied his bank, giving \$2.38 toward the purchase of the dog, and Patty had given \$2.60. They had been short two cents but Daddy said, "I'll pay the two cents. But if I do, the tail belongs to me." It was a good buy, for Taffy's tail was as cute as he was.

\* The first night the puppy came to live with the Bangles it happened Mother and Daddy had to go to a Parent-Teacher Association meeting. They never stayed out late when the children were alone, and of course they always left a telephone number in case anything happened and they were needed at home.

At eight o'clock Billy and Patty went upstairs to bed, as they had promised they would. Joey had gone to bed a little earlier. It was nine o'clock when Billy woke up. He listened, thinking he heard something scraping against his window. It frightened him terribly. He crept out of bed and into Patty's room. Patty's bed was empty!

Billy went downstairs and looked in the living room, then in Mother's bedroom, the den, the kitchen, thinking Patty had heard him and was hiding; but Patty was usually scared to go downstairs in the dark. Every minute Billy was becoming more afraid, and his thoughts got wilder and wilder. He remembered that Patty's window had been wide open. He remembered the knocking on his window and thought, "Somebody's put a ladder up to Patty's window and carried her away! He's kidnaped her! Then he was going to kidnap me!"

Billy dialed the number Mother had left, and when he heard her voice he sobbed, "Mom, Patty's window is open. She's been kidnaped! She's gone."

"We'll be right home, Billy," said Mother in a calm voice, although she, too, was somewhat disturbed.

Friends of the Bangles at the P.T.A. meeting insisted on calling the police, and the officers arrived at the Bangle home before Daddy and Mommy did. The policemen looked carefully at the window sill, but said there was no trace whatsoever of anyone having been in the room. They searched every nook and corner in the house, and then cautiously went down the basement steps. By then Daddy and Mother were at their heels,

[Continued on page 60]

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# NEWS REPORT

*worldwide news  
for and about  
christians*

Charles T. Lampman, Editor

CAN the government establish a standard for the ordination of a minister?

This is a weighty question and it is due for the considered, deliberate, authoritative study which only the United States Supreme Court can give it.

#### **Ordination Standards**

The high court has agreed to hear a case involving George Lewis Dickinson, 22, a member of the Jehovah's Witnesses, who claims that a California draft board, in denying his application for 4-D deferment, asserted that he was not a regularly ordained minister.

Leaders of the Watchtower Bible and Tract Society, governing body of the sect, insist that Smith was ordained according to the standards of their religious doctrine. They, through their attorney, Hayden Covington, have challenged whether an agency of the federal government can establish a standard for ordination differing from that of the group of which the defendant is a recognized minister.

Dickinson has been convicted of draft evasion in Federal District Court and given a two year sentence. The Ninth U. S. Circuit Court of Appeals at San Francisco rejected his appeal. Now a writ of *cetiorari* has been issued by the Supreme Court and oral argument will be heard shortly. Evangelicals, especially, will be interested in the outcome of this case.

#### **An Unknown Will**

Before she died Margaret D. Allen, spinster daughter of the late evangelist John A. Allen, wrote her will leaving three-fourths of her estate (\$28,319) "to reach souls for God." Now a Los Angeles court must determine what she meant.

Mrs. Ruth Kerr, wife of an industrialist, was named executor. She petitioned for authority to distribute the funds to evangelical organizations in which she said Miss Allen displayed interest. Relatives have asked the court to hold that Miss Allen died intestate as to the residue. Superior Court Judge John Gee Clark has advised Mrs. Kerr to offer another disposition of the trust.

Evangelicals who may still benefit from Miss Allen's estate are: the Billy Graham Evangelistic Association, the

THE EDITORS count it a privilege to announce the appointment of Charles T. Lampman as news editor, effective with this issue.

To an unusual degree Mr. Lampman is a specialist in Christian news. As managing editor of *Christian Newslette*, the only evangelical magazine in the U.S. devoted exclusively to Christian news, he is giving the major portion of his time and attention to developments in the news field. Further qualifying him for his ministry on behalf of MOODY MONTHLY readers is a variety of journalistic experience as managing editor of such publications as *Sword of the Lord*, *The Gideon* and *Christian Life and Times*.

Plans are now being completed for a new, enlarged and distinctive News Report as a regular feature of MOODY MONTHLY to begin with the January issue.

Navigators, the International Gospel League, the Crew of the Good Ship Grace, Inc., Westmont College, Greater Europe Mission, and Gospel Broadcasting Association, Inc.

#### **Religious Crusade**

The evangelical forces of America have been called upon to "enter upon a crusade of positive and aggressive effort in Christian education" by the eighth annual convention of the National Sunday School Association, meeting in Minneapolis.

Such a crusade, according to the resolution adopted by delegates representing forty denominations, would recruit the Sunday schools of the country in an effort "to turn the nation back to God." The purpose: "the establishment of American young people in Christian character and righteousness."

The association praised "the commendable effort being made on the part of the President of the United States, members of Congress and certain governors to lift the moral, ethical and religious standards of the people." They went on record, however, that "a return to the beliefs and practices of the evangelical Christian faith with respect to marriage, the Christian home and family [is] the only adequate solution to the problem" of juvenile delinquency.

#### **Increased Giving**

When faced with evident inconsistencies in its recent estimate of contributions to churches, the Commerce Department admitted that the figures needed to be revised. An official announcement said: ". . . it appears that our revised figures will be considerably higher than those we have published." Chided on their low estimate of \$1,296,000,000, department officials explained: "We did not count expenditures by religious bodies for new buildings and equipment, nor contributions to charity, both of which are listed under other headings."

#### **Cadets Bibled**

The American Tract Society, in its

eighty-fourth annual presentation, gave 575 specially bound Bibles to the incoming cadets at impressive ceremonies in the Cadet Chapel at the United States Military Academy, West Point, N.Y. Chaplain Frank E. Pulley officiated at the services and Col. E. R. Heiberg, with the assistance of the society's executive secretary, Henry G. Perry, presented the Bibles. Dr. Frank E. Gaebelein, first vice-president of the society, preached a special sermon for the cadets.

#### **Literature for Latins**

Convinced that the printed page can do much toward winning Latin America to Christ, World Gospel Crusades, Don Hillis, director, has spearheaded a new literature program there.

Printing presses in Mexico City have produced 250,000 Spanish Gospels and 10,000 sets of the Light of Life correspondence course. (The same correspondence course has already been used by more than 85,000 in India.)

In the Latin America campaign, and in co-operation with the Pan-American Christian Network, a concerted effort will be made to obtain a distribution center in each of the twenty-one republics. The course will be offered to students free of charge.

#### **Le Tourneau Opposed**

R. G. Le Tourneau's plan to develop the jungle region east of the Andes in Peru has encountered opposition from Roman Catholics, specifically the Consortium of Catholic Engineers, who charged that the project "would develop the Peruvian hinterland" into a "Protestant nucleus," which would have "grave repercussions on the unity of the nation."

Commenting on the objection, Sam Pope Brewer, a *New York Times* reporter, says: "This is symptomatic of Catholic resentment of Protestant work in South American countries, even when it is not ostensibly religious."

The project, in some respects similar to Mr. Le Tourneau's experiment in Liberia, was agreed to by President

Manuel A. Odria last June. Mr. Le Tourneau planned to exploit almost one million acres of undeveloped jungle in the Pucalpa area near the Brazilian border. In return he was to build at least fifty miles of paved road and to otherwise develop the general area.

Observers believe that in view of the importance attached to jungle development by the Peruvian government, it is unlikely that the project will be abandoned, but it is quite likely that restrictions will be imposed on certain activities as asked by the Catholic engineers.

Mr. Le Tourneau himself feels that since President Odria has agreed to the project in writing, and since oral assents have been given by other officials, he will be allowed to proceed.

### Britain to Read

Representatives of fifty local councils of churches who are sponsoring Bible Weeks during the coming year participated in a special service in St. Paul's Cathedral, London. Princess Margaret also attended.

The campaign was launched in connection with the one hundred and fiftieth anniversary of the British and Foreign Bible Society and most of the non-Catholic communions in Britain are cooperating.

At the opening service five selections from different versions of the Bible were read, including the Revised Version published in England in 1885, the Revised Standard Version published here in 1952, and the Bishop of London's Paraphrase of New Testament Epistles published in 1946.

### Education Untaxed

In Australia it pays parents to send their children to religious schools—costs are allowable income tax deductions. Under the terms of the government's 1953-54 budget, an income tax deduction of 75 pounds (\$210) will be permitted for each child under twenty-one. Last year only half this amount was allowed to cover expenditures for boarding charges, cost of textbooks and transportation to and from schools. The concession, applicable to all religious groups, according to estimates will cost the Australian government about five and a half million dollars next year.

### Newspapers for Africa

Plans for a new missionary effort under the name of the African Literary Campaign, Inc., have been announced by Trevor Shaw. The organization is planning to establish in 1954 at Abidjan on the Ivory Coast, French West Africa, a modern, up-to-date Christian publishing house. The plans also include four weekly Christian newspapers and two monthly publications for French and English people in West and Central Africa.

Shaw, a former New Zealand newspaper correspondent, was founder and first editor of *The African Challenge*, published by the Sudan Interior Mission, which has attained a paid circulation of 40,000 in just eighteen months.

Now on a speaking tour of the United States, Shaw is trying to impress on Christians that "indigenous Christian literature [is] essential to maintain the

life of the national churches now in a position of influence and independence." He insists that as far as Africa is concerned, it is either "inflammatory journalism or newspaper evangelism."

Speaking of the desperate need for Christian literature in Africa, Shaw revealed that while attractive materialistic and Communistic literature can easily be found in African cities, the evangelical message is almost as hard to find as the proverbial needle in the haystack. He claims that "90 per cent of what little there is in these lands lies rotting on the shelves of mission bookshops, unwanted and unread by the educated African. Unwanted because its price is prohibitive; unread because the literature has no direct appeal to the African mind and heart."

### From Here and There

► Howard Jones of Chicago, brother of HCJB's Clarence Jones, has joined the staff of Youth for Christ as an evangelist. Jones has had a long and varied ministry as a musician—he plays a trumpet—since he began playing in a Salvation Army band when only twelve years old.

► The Town Meeting of the Air program which launched the fifth annual Christian Education Conference sponsored by Park Street Church, Boston, was aired over 300 stations of the ABC network. Dr. W. Robert Smith, professor of philosophy at Bethel College, St. Paul, Minn., defended the evangelical viewpoint against Dean Hollis L. Caswell, of Columbia University, who presented the progressive education theory which his school has long advocated and promoted. A number of evangelicals were able to pose pertinent questions in the open discussion period which followed the debate.

► Dr. Edward Hughes Pruden, pastor of First Baptist Church, Washington, D.C., has expressed his disappointment over the laxity in church attendance on the part of top government officials in the nation's capital. He specifically exempted President Eisenhower and former President Truman. According to Dr. Pruden, these leaders could "exert a tremendous influence for good, and be a very compelling example to others."

► Percy Crawford, director of Youth on the March, his wife and quartet are planning a five-month world-wide missionary field evangelistic tour. They plan to spend Christmas with front-line American troops. The tour is being made at the urgent request of some missionaries who have been blessed by Crawford's ministry in the past.

► In a test case in Quebec City, Canada, the Canadian Supreme Court ruled five to four in favor of members of the Jehovah's Witnesses sect who had been restrained for distributing tracts and pamphlets on city streets. As a result it was expected that about eight hundred pending prosecutions of sect members in the predominantly Roman Catholic province of Ottawa would be dropped.

► Mrs. Leigh Colvin, known as America's "No. 1 temperance leader," retired at the end of October from the presidency of the national WCTU—a post she held with distinction for nine years. She will be

### Parsonage Hobbyist

The wife of a Utica, N.Y., pastor has applied the tithe principle to her hobby. Her strict adherence to the 10 per cent rule has given her a great deal of satisfaction during the past fifteen years.

Mrs. Henry D. Smith, wife of the pastor of Bethany Presbyterian Church, is a professional contest hobbyist. She has won such prizes as an automobile, a trip to the Dominican Republic, a washing machine, several radios, and a clothes dryer. Her latest exploit was winning a \$500 award in the Rusco ten millionth window contest. The missionary society of her church will receive \$50. Mrs. Smith began her hobby when her daughter entered college, and has always given 10 per cent of the value of her prizes to some phase of the Lord's work.

succeeded by Mrs. Glenn G. Hayes, of Ransom, Kan., who was elected at the organization's recent convention. Mrs. Colvin will reside in New York City and continue her temperance and church activities.

► The Norwegian ambassador, William de M. Morganstierne, dean of the Washington diplomatic corps, took part in the special services marking the seventy-fifth anniversary of the Norwegian Seaman's Church in New York. The Brooklyn church, which ministers to the spiritual and cultural needs of Norwegian sailors calling at the port of New York, is a branch of the Norwegian Seaman's Mission of Bergen, organized in 1864 to take care of seamen in ports all over the world.

► The Rev. David J. DuPlessis, eastern U.S. representative of the Far East Broadcasting Company of Whittier, Calif., is now in Athens trying for the third time to get the Greek government to allow FEB to set up a Christian radio station on Mars Hill—where the apostle Paul preached 1900 years ago. The new station, if permission is granted, will be called "The Apostle to the Nations."

► If the National Temperance League has its way, there will be less Christmas drinking this year than ever before. The league has launched a campaign to get one million "postage stamp" appeals displayed before the holiday season begins. The stamps advise, "Let's Put Christ into Christmas," and are being made available through church and temperance groups.

► Special anniversary services in hundreds of churches are marking "Ten Miracle Years" of service by the Conservative Baptist Foreign Missionary Society this December. Starting in 1943 without missionaries, headquarters, fields or funds, the society now has 317 missionaries in ten fields, a home staff of 30 workers, and 1,600 contributing churches, which last year alone gave more than one and one-fourth million dollars for mission work.

## A GOD-FILLED LIFE

Financier, world traveler, author, missionary-evangelist, dispenser of millions for missions, and peerless champion of Zion—these words highlight the fascinating life-story of William Eugene Blackstone, founder of the AMERICAN MESSIANIC FELLOWSHIP, formerly the Chicago Hebrew Mission.

At a noon meeting in Chicago, presided over by D. L. Moody, "a tall, fine, intellectual man with sideburns rose with Bible in hand and gave a short but most interesting talk on the Jews, a people chosen by God to manifest His power and love to a world steeped in deepest idolatry." All over the country, Mr. Blackstone later held meetings—a blessed combination of Bible Study, Evangelism, and Missionary Appeal, combined with beautiful hymns sung by himself, his wife and two sons.

Young Blackstone, already a successful businessman and earnest Christian layman, was on his way to greater wealth when God spoke to him. As a result of that night's struggle with God, he promised to assume no more business commitments until he had tried to preach the gospel for at least two years.

Power poured into his life, a passion for lost souls, and deep interest in the Jews—fired by his great hope of the near Return of Jesus Christ. He wrote *Jesus is Coming*, the first and greatest book in modern times on the subject; and it went into a million copies in forty-eight languages round the world.

In 1891 he called a conference of Jews and Christians, attended by prominent clergymen and rabbis. Out of it came the Blackstone Petition, signed by 413 outstanding Christian and Jewish leaders, urging President Benjamin Harrison to use his influence to secure an international conference for consideration of the persecutions of Jewish people and their just claims to their ancient homeland. This notable document was sent through the State Department to all the principal nations. Thus Mr. Blackstone antedated Theodore Herzl and the Zionist Movement by five years; and in 1918 was rightly acclaimed by the Zionist Congress in Philadelphia as the "Father of Zionism."

He was a heavy giver to missions and he was later made trustee of not one million (as he had prayed) but of the five million dollar Stewart Trust Fund for Bibles and tract.

Thenceforward this frail man, "just an errand boy for Jesus," became a world traveler with the care of these funds for printing and of arranging distribution in many languages and countries. He financed his living and travel from his own pocket; and eventually exhausted all his personal means in support of Christian causes.

Everything this godly man touched prospered. In 1887 he founded the Chicago Hebrew Mission, the first incorporated Christian testimony to the Jews in America; and to the day of his death at 94, he gave and loved and prayed for Israel and the heathen.

On October 29th the AMERICAN MESSIANIC FELLOWSHIP celebrated their 66th anniversary. In honor of its Spirit-filled founder, a more detailed account of his life has been printed. A wonderful booklet to give to your Jewish friends—also appearing serially in A. M. F. Monthly (50¢ per year).



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► The possibility of compiling a new interdenominational hymnal heads the agenda of subjects for discussion at the National Church Music Fellowship's second annual conference scheduled for Chicago November 30 to December 1. Formed two years ago by representatives of fifteen leading Christian schools, the fellowship aims to promote "spiritual music for a spiritual church."

► A record-breaking rally in Grand Rapids, Mich., marked the eleventh anniversary of the Children's Bible Hour October 18. Management of the Civic Auditorium where the rally was held said it was the largest crowd ever to

gather there for a religious program. The interdenominational broadcast is directed by Mrs. Bertha ("Aunt Bertha") T. Shooks.

► Membership of the Lutheran Churches in America reached a total of 6,673,945 in 1952, an increase of 197,000 members, or 3 per cent over the previous year, according to a recent announcement.

► American Messianic Fellowship is the new name of the sixty-six-year-old Chicago Hebrew Mission, founded in 1887 by William E. Blackstone. The organization will continue to operate from its headquarters at 818 Independence Boulevard, Chicago.

### A Family Worship Service

## Christmas Gifts for the Lord Jesus

By ARTHUR T. ALLEN



The following home worship service is intended to supplement, not to replace, Christmas worship services at your church. The author suggests that the entire family join in deciding when the worship time should be held, what type of music should be included, how each member of the family can best take part, and whether guests are to be included.

**Quiet Music:** (Recorded Christmas music, as "Joy to the World," Victor Record No. 60274)

**Mother:** (Reads Luke 2:4, 5, 7. After the reading, smaller children may place figurines of Mary, Joseph and the Christ Child in an inexpensive crèche or miniature stable.)

**Song:** ("Away in a Manger." First two stanzas sung by the youngest children in the family.)

**Father or Young Teen-ager:** (Reads Luke 2:8-20. Children add the shepherds to crèche.)

**Song:** "While Shepherds Watched Their Flocks"

### PRAAYER AND DEDICATION

**Father:** (Prays for the home and each member)

**Mother:** (Prays, giving thanks for God's love in sending the Lord Jesus into the world.)

**Children:** (Pray for other boys and girls everywhere who have not heard the Christmas story.)

### GUIDED THOUGHT

**Father or Grandfather:** As this is the earthly birthday of the Lord Jesus, let us all think of what we are going to give Him. (The family picks up this theme, each member telling what he or she will give to Jesus now and in the coming year—his heart, gifts, service. Dwell on some of the many opportunities for Christian service in your own neigh-

borhood or community so members of the family may see the need and do for Christ now. For example, there may be a family in which the widowed mother is sick and which needs the cheer of the gospel at this time. Your family might make this a happy time for such a neighbor. Father might give a day's pay for food. Mother might do the housework for the day, and older sister might baby sit. Little brother might clean up the yard and older brother might clean the cellar or attic. The choir from the church might come to sing Christmas carols to the needy family, with the pastor bringing a Christmas meditation. "Inasmuch as ye have done it unto me, ye have done it unto me"—Matt. 25:40.)

**Junior High Boy or Girl:** (Reads prayer poem)

What can I give Him,  
Poor as I am?  
If I were a shepherd  
I would bring a lamb;  
If I were a wise man  
I would do my part;  
Yet what can I give Him?  
Give my heart.

—Christina Rossetti

Family (singing softly):  
How silently, how silently,  
The wondrous gift is given:  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still  
The dear Christ enters in. Amen.

**Music:** (Recorded or family singing "Silent Night, Holy Night")

**Note:** Younger members of the family might help by making attractive programs for the family to follow.

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## How Do You Look at Christmas?

[Continued from page 9]

fied a thousand-fold by the cross. Look closely for a moment.

The holy companionship of Bethlehem is magnified by Calvary's loneliness, for there you see a forsaken Christ that you may have a Friend for all eternity.

The love of Bethlehem as God gives His Son is magnified by Calvary's hatred, that the world may have God's Gift as Saviour and Redeemer.

The peace of Bethlehem is magnified by Calvary's demonic onslaught, so you may have peace with God.

The precious life of Bethlehem is magnified by the death of Calvary, that you may have eternal life beyond the power of death.

The light of Bethlehem, which could not save, is magnified by Calvary's darkness, that you may know the Light of the world.

Thus the lens of Calvary reveals God's loving purposes at Bethlehem. We cannot understand His grace; we can but believe and thus become partakers of the eternal results of the life and death and resurrection of His Son.

★ How do you look at Christmas? Examine your heart. What has the pre-eminence? Gifts? Emotional thrills? Family fellowship? Greeting cards? Parties? Do you see more than the trimmings of Christmas?

Look through the lens of Calvary and see Bethlehem as a focal point where the steps of the shepherds, the path of the wise men, the course of the angels, the rays of the holy star and the devotion of the handmaid of the Lord all converge on the Babe of Bethlehem. And realize that Bethlehem's manger was but a step in our Saviour's path to Calvary that He might lift men—that He might save you—out of darkness and despair into the glorious light of His salvation.

THE END



### BEYOND

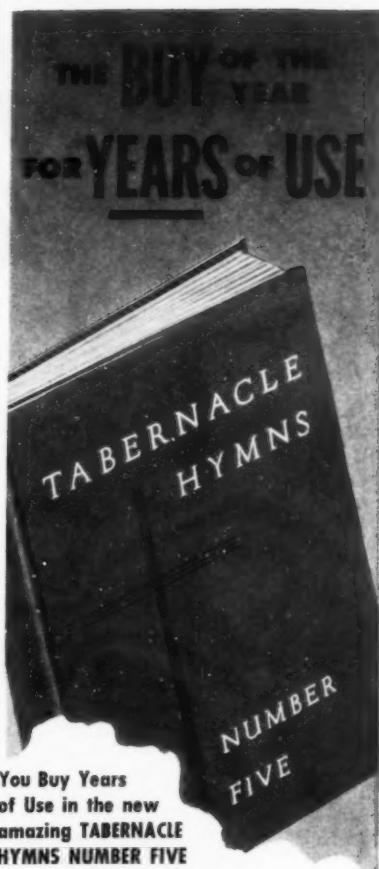
Beyond the clearness of the blue,  
Beyond the shining of the sun,  
Beyond the whisper of the stars  
Is God the Holy One.

Beyond the heavens we can see,  
Beyond the science that has roamed,  
Beyond the reach of flesh and sense  
Is God above His own.

Beyond, but ever reaching down;  
Beyond, but ever making known  
His law of love to all mankind  
Through Christ, his joy and crown.

Beyond, but everyone may know;  
Beyond, but everyone may say  
I know Him as I too am known,  
Through Christ the living way.

—Edwin C. Swanson,  
in *The Watchman Examiner*



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## ANSWERING YOUR

# Questions

NATHAN J. STONE

### THE CHRISTIAN AND HIS CROSS

I have been puzzling over the phrase "take up his cross and follow me." In Luke 14:27, our Lord said we cannot be His disciples unless we do this. Can you give any light on this?—W.M.C., California

We cannot in any sense bear a cross as did our Lord Jesus Christ in His substitutionary and vicarious atonement. But to take up a cross and bear it does mean, as Romans 6 clearly points out, the crucifixion of self, that is, the denial of and death to self.

In Romans 6 we are told that we are baptized into His death in order that we may walk in newness of life. According to verse 6, we are to be crucified with Him that the body of sin might be destroyed, and that we should no longer be in bondage to sin. In Colossians 3:5 we are to mortify our members which are upon the earth. The same thought is elsewhere expressed. It is simply death to the old self, and life anew. In that sense there is a constant bearing of the cross, which means the identification of ourselves with our Lord Jesus Christ in His death, and our separation from the world.

It is the situation recorded in Luke 14, however, which gives the words of the Lord their particular meaning. Great multitudes were following Him. They did not properly understand the nature of His person and mission. They were following Him as those going to a feast and to receive material blessings. He must make them understand what it really means to join themselves to Him. And we read elsewhere that when they did, many forsook Him, even some who called themselves disciples. There were few then who remained with Him.

♦ ♦ ♦

### ABOMINATION OF DESOLATION

Please explain the "abomination of desolation" mentioned in Matthew 24:15, where it is said, "Whoso readeth, let him understand." I should like to understand it more fully.—Mrs. A.A.M., Mississippi

The expression "the abomination of desolation" appears first in the book of Daniel (9:27; 11:31; 12:11; in 8:13 it is "the transgression of desolation"), and it is quite evident from these passages

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

that it has its complete fulfillment in the future, particularly in connection with the land and people of Israel. However, Daniel's prophecy received a primary or partial fulfillment in the person of the Syrian tyrant, Antiochus Epiphanes, who in the year 168 B.C. desecrated the temple of God in Jerusalem and sought to destroy the Jewish religion and people. It was indeed an "abomination of desolation."

Even the prediction of the Lord Jesus Christ in Matthew 24:15 had its primary and partial fulfillment in the destruction and desolation of Jerusalem and the temple in A.D. 70 by the Roman general Titus.

Both these events and persons, however, and particularly the Syrian king Antiochus, are foreshadowings of similar events and persons in the future, after the close of this present Church Age, when Christ will have caught away His Church to Himself to meet Him in the air in what we call the Rapture. Then God will have fully resumed His dealings with His ancient people Israel as a nation and with all the nations (Rom. 11:25,26; Zech. 12-14; Acts 15:14-17). The "abomination of desolation" is that Antichrist of whom the Syrian king Antiochus is a type. He will bring untold suffering and persecution upon Israel (and the world) out of which a remnant of Israel will come purified and believing that the Lord Jesus Christ is their Messiah, their Redeemer, the Holy One of Israel (Zech. 12:10-13:1).

### GOD AND TEMPTATION

Matthew 6:13 is perplexing. How can we pray to God, "Lead us not into temptation," when James (1:13) states that God does not tempt any one?—D.J.E., Pennsylvania

The word "temptation" in Matthew 6:13 is elsewhere translated "try," "examine," "prove" (as in John 6:6). Trial is, of course, the dominant thought in the word here. We are frequently tested by circumstances which bring out our tendencies and test our spiritual fiber and faith. The Bible abounds in such instances of testing (Gen. 22:1; Exod. 15:25; 16:4; 20:20; Deut. 8:2, 3). Joseph's whole life in Egypt was a testing, perhaps even in his triumph as well as in his sufferings.

In this sense the world in which we live is constantly a moral arena. We are bound to be tried as free creatures con-

stantly confronted with desires and choices. And James exhorts us to count it all joy when we fall into various trials (1:2) as affording opportunity for triumph and growth. Nevertheless, we are conscious of the frailty of the flesh in the face of difficulty and trial, and the humble of spirit may well pray not to be led into such.

Our faith might be sufficient to endure, and it is also true that God will not permit us to be tempted, or tested, beyond what we are able to bear (I Cor. 10:13). Yet it is surely fitting that we as creatures, conscious of human weakness, pray to the Creator in this respect as we do for other needs which He has promised to meet.

It is not necessarily a weakness to pray thus. It was the Lord Jesus Himself who formulated the prayer, and we can hardly separate this particular petition of Matthew 6:13 from the severe testing through which He Himself had so recently passed (Matt. 4:1-12), a testing which in its intensity, we may be sure, was beyond the experience of ordinary man. We can thus better understand the inclusion of this petition not to be permitted to pass through the severe trials of life, although we thus pray, as He did, with conscious submission to the will of God.

However, God never tempts us in the sense in which this word is used in James 1:13, where it is evidently a temptation to do evil, which comes from within man, a result of his sinful nature. The same word is used, however, as in James 1:12, in the sense of trial and testing. It is only in this sense that it may come to us from God.

### THE LAST FIRST

Will you please explain the meaning of Matthew 19:30, "But many that are first shall be last; and the last shall be first."—W.J., Chicago, Ill.

These words are a warning against self-seeking and self-complacence in the Lord's service. There is a direct reference here to the words of Peter in Matthew 19:27 who seemed curious or anxious to know what they should receive who had forsaken all and had so long followed the Lord. The meaning of Matthew 19:30 is brought out in the parable which follows in Matthew 20:1-16, which seems to indicate that it is the *motive* of our service which counts rather than its length or labors.

There is here a reversal of merely human judgments. God does not judge as men judge. He knows the innermost thoughts and purposes of our hearts, and our deepest underlying motives; and He judges accordingly. Thus *many* who feel that they should be first and receive greater reward will find themselves last in God's reckoning, and some who expected to be last and receive little may find themselves regarded and rewarded beyond their expectation. There is a solemn exhortation here to those who are even very close to the Lord, as were the disciples, lest they fall into mere self-complacence and selfish expectation, while there is a somber warning in the use of the word *many*, indicating that it may not be an uncommon attitude and experience, in which case there is constant need to examine ourselves.

# Wiggly Willie

## and the FLANNELBOARD

# NOTEBOOK

A Department of Moody Monthly  
Edited by DOROTHY MARTIN

DECEMBER • 1953  
Volume 1 • Number 3

## Christmas Comes to the Nursery

by Charlotte H. Meredith

*The birth of Jesus can be made  
to far outshine, if not eclipse,  
the ever-present figure of Santa*

War shines brighter on the nursery than Christmas? And yet, in a world of department store Santas all month, and a mountain of booty when the big day arrives, what chance has the Christian teacher to keep Jesus uppermost in the child's Christmas interests?

You who know children will agree it is not easy. Of course the nursery emphasis for months has been that all good gifts come from God. Still, God is unseen. Now comes Santa Claus in all his red, jolly liveness. Even though you wish to, you will find it almost impossible to exclude him from your kiddies' celebration. The most passing acquaintance makes conversation with your "twos and threes" by asking: "And what's Santa going to bring you for Christmas?" And how can you expect your little ones to ignore the Santa Clauses flaunted with gay abandon in magazines, and on billboards, and greeting cards?

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whose birthday Christmas commemorates.

From the time a child can sit up and squeal at the gay tissue and ribbons, he has the idea that the important thing about Christmas is getting presents. Our approach in the nursery therefore must be positive.

"Christmas is a birthday, just like you have a birthday—a happy time.

But it's not YOUR birthday. Christmas is JESUS' birthday.

Jesus is a real person.

He was born on Christmas Day a long,

L-O-N-G time ago. He was just your size and then grew bigger and bigger. He was so good and kind that lots of people loved Him. And we love Him too . . . SO much

that on His birthday we have a party for Him. The dear Lord Jesus is God's Gift to us. The best present we can give Him is saying: 'Dear Jesus, I love You.' And that makes Him happy! And it makes Him happy too, when we give presents to other people."

**IDEA NOTEBOOK** Vol. 1—No. 3  
December 1953  
*A Department of Moody Monthly*

*Editor:* Dorothy Martin  
*Consulting Editor:* Harold E. Garner, Arville K. Garner, Irene B. Rainey, Robert E. Rill, Dr. J. Allen Blair.

If Santa comes into the discussion (certainly you will not introduce him yourself), face your facts squarely—the nursery child often absorbs much more than we think he can. "Jesus is real, dear. Christmas is His birthday. Santa is just make-believe."

And sing with them over and over (because they'll keep asking for it), "Happy birthday, dear Jesus," or the newer but equally appealing "Jesus Had a Birthday on Christmas Day." Sing these songs, not only in December, but whenever the children request them throughout the year.

Channel their imagination and let them set up a sturdy manger inside a large carton-stable. Let them take turns holding and rocking the dolly and then laying it gently in the hay (real hay is less messy than excelsior). They will love the dolly in their arms, and their hearts will be warm and happy. That's the feeling we want to engender at this age in connection with Jesus, on His birthday and the whole year round.

THE END

The number of children under ten years of age has increased 39 per cent since 1940, while the general population has increased less than 15 per cent. A recent count shows U.S. Sunday school enrollment to be well above the 32,000,000 mark—an all-time high—but only a few million more than the number who seldom if ever see the inside of a church.



## Advertising Your Sunday School

■ Our Sunday schools can languish in unknown solitude even in a crowded city if people do not know what is being offered to them. Sunday schools can advertise properly and in good taste in many dignified ways. The sign outside the door is only one way. Notices in local newspapers provide another means of informing people about the school's existence and programs. Printed cards of invitation can be distributed throughout the community. Posters—perhaps made by the pupils themselves—can be placed in stores, public buildings and other prominent places. There is no excuse for hiding a light under a bushel. The school must use every means at its disposal to advertise.

—*The Sunday School World*

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## A Miniature Manger Scene

*Let your pupils build their own creche  
to make the facts of Christmas live*

Often it is difficult for the children of this modern age to realize how people of Bible days lived. The dress, the customs, the food were all so different from that of today. For that reason, visual aids of various kinds are very important in our teaching. Here is an idea that has a double value, for it is a visual aid that the children can actually make for themselves.

The crèche or Bethlehem stable scene is a familiar sight at Christmastime for, in recent years particularly, the small figures and the stable can be purchased in many stores. However, while it is simpler just to buy a manger scene, there are practical advantages in having the children make their own. It is not difficult to do.

There are several kinds of materials that may be used. Using plasticine or clay (either the kind sold in most stores or that which you may make—see recipe in "Make It Yourself,") have the children model the figures of Mary, Joseph, the shepherds, the sheep. Remind them to keep the figures as simple as possible. Do not attempt to make faces; it is the position of the figures around the manger that is important and not the features.

The simplest way to make the stable is to use an empty cardboard box or a carton (the size depending on the height of the figures). Cut off the flaps at the front of the box and use that as the entrance. This makes it possible for the children to reach in and rearrange the scene. A window may be cut in each of the narrow sides. A thatched roof is easily made by cutting strips of yellow crepe paper and pasting it on in overlapping layers.

As the children arrange the figures in various positions and talk together concerning the story of Christ's birth, the

nativity will have new meaning for them. The very crudeness of the stable as they have made it can be used to show how wonderful it is that the One who made all things should be born in such a place, and that He came because He loved them.

### Make It Yourself

If the corner store is handy, it is a simple matter to run out and buy more of whatever is needed. Sometimes, however, a little of this and that can be put together and becomes a very satisfactory substitute. One example is this salt and flour mixture which can be molded and used as clay:

1 cup of flour

1 cup of salt

1 tablespoon of alum (may be bought in any drugstore and kept on hand)  
 $\frac{1}{2}$  cup of cold water  
 Mix ingredients and use as any clay. Keep in a covered jar until time to be used. This makes excellent material for relief maps or for modeling Bible or missionary scenes. Once it has hardened it is durable and relatively permanent.

### Lessons from Long Ago

[Continued from page 3]

*Do we honor the dear Baby Jesus,  
But as Saviour set Him at nought?  
It is easy to kneel at the manger,  
But not at the foot of the cross;  
For there we accept Him as Saviour,  
Counting everything else only dross.  
But the angel proclaimed Him the  
Saviour,  
And this we are taught in the Word;  
Who truly would bow at the manger  
Must accept Him as Saviour and Lord.*

—Mabel Brown Denison

## Worshipping with Junior Hi's— Lessons from Long Ago

By Jean Bunch



Jo Anne Brubaker

Are you looking for a fresh approach to a meaningful worship service for your junior high group? Here is a service which is simple but effective.

Song: "O Little Town of Bethlehem" (sing by group)  
 Leader: The story of the coming of the Wise Men has certain lessons for us today.

1. *The lesson of expectancy.* They were expecting a King and were ready to receive Him. We often fail to receive from God because we do not expect much from Him.

2. *The lesson of preparation.* They had their gifts in readiness and did not spare themselves any hardship in order to give Him their best. How often we fail to be prepared when called upon to offer our best to the Master.

3. *The lesson of obedience.* They followed the star when it appeared. We too, must follow at God's command.

4. *The lesson of steadfastness.* They did not swerve from their purpose for anything. We are sometimes sidetracked into paths that lead us astray.

5. *The lesson of giving.* They brought their best and gave it freely. We often leave Christ out of our giving, especially on His birthday.

Prayer: (by an Intermediate)

*Do we worship the Christ of the manger,*

*But not as the Saviour of men?*

*Do we see the sweet Babe in His beauty,*

*But not Him who is coming again?*

*Do we bring Him the gold and the perfume?*

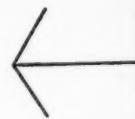
*And hold back our lives that He bought?*

[Continued on page 6]

*Christmastime things to do—*

## ***THIS WORKED FOR US***

Is your Sunday school or church, your pastor or youth worker using some method which readers of IDEA NOTEBOOK might use with profit? Write it out for "This Worked for Us." If your article is selected for publication, you will receive a copy of the book, "All About the Sunday School," by Faint and French. Send only ideas which have been tested and proved by actual use.



### **An Easy-to-Give Christmas Program**

by Carol Swanson

A lot of thought, work, and worry is put into the yearly Christmas program in most churches. With parents coming to the church who do not ordinarily attend, it is important that the message of the birth of Christ and the reason for His coming be made clear. However, so many problems present themselves—little children who must be included even though often they cannot be heard, older children who will not participate, too many individual pieces to be given—make the annual Christmas program is often a headache for those responsible for it.

Leaders of the Elim Evangelical Free Church in Chicago found a practical solution last year. This is what they did.

Several Sundays before Christmas the younger children of the Sunday school—the Beginner and Primary groups—presented their share of the program.

There was no need to rush because of too much more to come, and more time could be taken with each child.

Then on another evening the older children did their part. Because of the difficulty of getting older groups to take

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invitation of the Christmas story. The END

IDEA NOTEBOOK / DECEMBER

5

part in a conventional program, the birth pageant in silhouette. Older children participated willingly since there was no need to memorize.

A large sheet was fastened across the front of the platform and served as the screen. A large mirror (donated for the evening by a business firm) was placed at the back of the platform and lights were so arranged as to shine on it. Behind the sheet-screen sat one of the young people, representing a person thinking of the Christmas story. The story in silhouette was then unfolded before the eyes of those seated in the darkened auditorium.

As the figures, shown clearly by the lights reflecting from the mirror, appeared behind the screen, a narrator read from the Bible about the coming of Mary and Joseph to the stable, the announcement of the angels to the shepherds and the various other events of the nativity. There was no need for the audience to strain to hear what was being said, for the narrator read clearly the familiar portions of Scripture.

Preparations for the program involved only arrangements for costumes, screen and lights. Timing was important so that the characters portrayed appeared on the platform at the proper moment. Several practice periods were necessary.

Those in the congregation took away with them a beautiful, scriptural presentation of the Christmas story. The END



Jo Anne Bubaker

**What shall we do for the children this year?** Is a question frequently asked

as the Christmas season draws near. But this year ask instead, "What can the children do for the Lord?" Such an approach leads into a Christmas observance pattern that is helpful to others and fun for the children.

Perhaps as a parent you want something for your children to do that will make Christmas mean more to them. Or as a teacher you are looking for activities for your group to help them realize there is joy in giving as well as receiving.

Often the cup of knowledge is filled, but not allowed to overflow; children are trained without being given a taste of the actual Christian service for which they are being prepared.

There are many opportunities for service at Christmastime, both in the church and the community. One of the simplest is that of caroling. Children as well as young people can be dressed warmly and taken to homes of shut-ins for a brief time of singing. This is an activity for a family group also, that will serve to deepen the bond between parents and children.

Perhaps it would be possible to gather your Sunday school class of Junior girls some afternoon during Christmas vacation for a "service party." Review with them the Christmas story, using flannel-graph figures. Then take them to visit several shut-ins (pre-warmed, of course). Their voices raised in carols, in prayer, a parent or teacher to become better acquainted with children than to share

make the afternoon memorable. Cake and cocoa back at the starting point would be a perfect close.

Or perhaps your Sunday school department—or the whole school if it is a small one—could present a short service at a children's home or hospital ward.

Another idea? Try a Christmas party for the benefit of missionary children far away on a foreign field, a family known to your church children. Spend part of the time making a scrapbook from magazines of scenes and events here, to bring a touch of home to the far-away ones. Write a chain letter, too, with greetings, news, favorite games, sketches. The gifts? They should be for the absentees, of course. Word from the field or from the mission board would help in choosing the best gifts and proper mailing of them. Some churches have Christmas parties for their missionaries late in the summer in order for gifts to arrive on the field in December.

A post-Christmas note: many missionaries are very happy to receive used Christmas cards. Here again the children in your home or Sunday school class could gather for a "cutting party." At such a party messages could be trimmed off the cards so that the picture could be used again. Blank sides of the cards could be stapled together for scratch pads.

Sometimes projects directly benefiting the church are welcomed. Children can help decorate the tree in preparation for the Christmas program. Add some form of refreshment and the occasion becomes another party! And what better way for a parent or teacher to become better acquainted with children than to share

## **Service Projects**

### **Can Be Fun**

by Sally Holmes Gary

This can  
Scoffing,  
famous  
specie  
and India  
type  
leath  
cover  
only  
red,  
edges

Dec



## An Oxford Bible traditionally the finest to give—and to receive

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## SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

December 20  
**Let the Prince of Peace Rule**

Isaiah 2:2-4; 9:2, 5-7; Luke 2:8-14

**MEMORY SELECTION:** *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*—Isaiah 9:6

The general title of this lesson connects the coming of the Prince of Peace with a warless world, and that is right, provided that we recognize that in His first coming, which we celebrate at this precious Christmas season, He came as a Saviour of men, and that it is at His second coming (for which we wait!) that He is to establish His kingdom and peace shall prevail.

Men hope for peace—and prepare for war. They can hardly do anything else in a world where sin and selfishness reign. The Word of God tells us that "there shall be wars and rumors of wars" (Matt. 24:6) until the very end of the age, when the Prince of Peace shall come.

With this scriptural balance in our thinking it may well be appropriate that we at one and the same time magnify the name of Him who has come as Saviour and is to come as King. Christmas is a good time to hold high the matchless and worthy name of the One who holds the highest and most exalted positions in the plan and purpose of God.

We look, then, first at

**I. The Prince of Peace—Who Is to Come (Isa. 2:2-4; 9:2, 5-7)**

Peace for this world is inextricably bound up with God's plan for sending the reigning Christ to take over the rule which is rightfully His. But before we speak specifically of Him, let us note that

1. Peace Is Promised (Isa. 2:2-4). There is a great day coming for this wartorn world when universal peace shall prevail and all nations shall look to our God.

There are times when we despair of the hope that there may ever be peace again, and we may well do so if we pin our hopes in mankind. Ah, yes, there are noble and sacrificial souls who labor for the peace of the nations. We do not for a moment minimize their earnest efforts, but we do well to give them God's Word which clearly indicates that their efforts can be only partially successful. Even that is worth striving for, but let them not set up idealistic dreams which are not possible of fulfillment, and the failure of which will make them lose all hope.

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December 27

**"Thy Kingdom Come"**

Matthew 6:9, 10; 28:16-20; John 17:18-21; Acts 1:6-8; Revelation 11:15b

**MEMORY SELECTION:** *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation 11:15*

We do pray, and we should pray, for the coming of Christ's kingdom, and we should be tremendously concerned that the kingdom of God should be extended. But we can pray properly only as we distinguish things which differ and do not apply Scripture where it does not belong.

The kingdom of Christ is revealed in Scripture to be His Messianic kingdom which He shall establish here on earth, whereas the kingdom of God is His reign in the hearts and lives of those who are willingly subject to Him; hence Christianity is part of His kingdom. One might broaden the concept of the kingdom of God to include all men, for even those who reject Christ shall one day be held accountable.

When we thus think correctly about the kingdom of God, we find that our Scriptures do not all fit into that subject. But they are all worthy of our careful study, and they are related in the sense that the kingdom of Christ may be regarded as part of the rule of God in this world. We are to

**I. Pray for the Kingdom of God to Come (Matt. 6:9, 10)**

The loyal child of God through faith in the Son of God will pray for the full development of the rule of God on earth, and especially in the hearts of men. That will mean that there will be devoted attention to preparing the way for the growth of His kingdom by godly living and by faithful and winsome testimony.

That leads us up to our second Scripture, which tells us we must

**II. Work for the Extension of the Kingdom of God (Matt. 28:16-20)**

God's plans are never small plans. World evangelization, nothing less, was the goal the Lord had (and still has) in mind and to which He commissioned this little group of humble folk who were His disciples.

It was not only a great commission, but a daring one. Back of such marching orders there must be real authority and power. Christ had them and gave them to those who were willing to obey His command. That is still true. Who will respond today, and make the new year one of glorious service and victory for Christ?

We note next that we can

**III. Count on Christ's Concern for God's Kingdom (John 17:18-21; Acts 1:6-8)**

Even as Christ was sent by the Father, so He sends us as believers to shine as lights for Him in a dark world (see Matt. 5:14-16). He does not pray that we should be taken out of the world, but that we should be kept from sin in the world.

How wonderful it is that He prays for

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us, and for those who believe because of our witness. What courage that gives us as we go into the year of our Lord 1954.

Observe that there is an oneness about believers (John 17:21), not alone for their good, but in order that the world may know and believe in Him. The obvious corollary truth is that every bit of friction and evidenced division among believers counts against the kingdom of God. Let's think that over, and let's do something to remove that which is so clearly one of the great hindrances to the advance of the gospel.

We plead for no formal or forced union, but for that unity which is brought forth by the Spirit of God in the hearts of God's children. For that we do most earnestly plead and pray, and Jesus prayed for it too!

In Acts 1 we read of the last words of our Lord as He left this earth. They were a renewal of the commission and a reminder of the field, which is the whole world, but not forgetting to begin at home. It is the Holy Spirit's power which makes and will make this possible.

And so we

#### IV. Rejoice in the Coming Kingdom of Christ (Rev. 11:15b)

This verse is sometimes quoted as a missionary goal or motto, but it is actually the announcement in heaven of the coming of Christ's kingdom. He is to reign whose right it is to reign, "and he shall reign forever and ever." Hallelujah for our Redeemer-King!

January 3.

#### God Revealed in Christ

John 1:14-23, 29-36

**MEMORY SELECTION:** *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.*—John 20:31

A new year always carries with it a thrill of expectancy and at the same time a sense of deep responsibility. We rejoice in the new opportunities ahead of us, but we are sobered by our inadequacy and face once more our need of God's guidance and grace.

That is why we should renew our interest in the study of God's Word so that we may know the will of God for our daily living. We are fortunate indeed to spend the next sixteen weeks studying the Gospel of John, which was "written that ye might believe that Jesus is the Christ...and that believing ye may have life in his name" (20:31).

These lessons will be a blessing not only to you personally, but to others as you share them in the Bible school and church. This would be a good time for some folks to start attending Sunday school or to start again.

Jesus is here presented as the living Word of God—the "Logos," come into the world to reveal to us the true God. In the passage before us we find two essential and correlated doctrines—the incarnation and the atonement. We find first, in the words of Scripture itself, that

#### I. "The Word Became Flesh" (vv. 14-23)

We begin by going back to verse 1 of this chapter where we learn that "in

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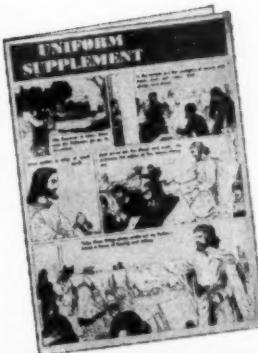
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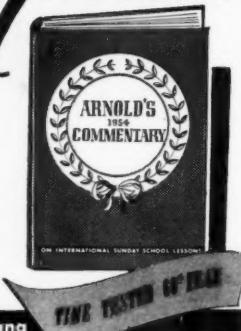
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the beginning was the Word, and the Word was with God, and the Word was God." He already "was" in "the beginning" of Genesis 1:1. He is the Creator and the Giver of life (vv. 3, 4), and the light that "shineth in the darkness" (v. 5).

He, the eternal, living Word of God, was "the express image" of God (Heb. 1:3), and thus He perfectly revealed the Father (v. 18). He showed forth the "grace and truth" of God. Note the instructive antithesis of verse 17, law over against grace; the law was "given," whereas grace "came." The former was given to Moses, a servant of God; but the latter came by Jesus Christ, the Son.

There is something both thrilling and encouraging about the fact that when God made His greatest of all gifts, the redemption of mankind, it did not suffice to send it through even the most honored servant. Only the incarnation of the Son of God would do, and He came and "dwelt among us."

John was a true witness to Him. May we resolve that we shall be nothing less. We may find that some men will refuse to believe (they even rejected Him!) but others will receive Him and become the sons of God (vv. 11, 12).

That thought leads directly to the second great truth about our Lord revealed in our lesson, His place as our atoning Redeemer, and we cry with John the Baptist,

### II. "Behold the Lamb of God" (vv. 29-36)

Yes, and we quickly complete the quotation, for He is the Lamb of God that "taketh away the sin of the world" (v. 29). John knew Him in the sacred moment of His baptism when the Father gave to Him the visible token of the descent of the Holy Spirit as a dove and the spoken word of commendation from heaven, "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). Note that the entire Trinity, Father, Son and Holy Spirit, were present here as the Lamb of God prepared Himself for His ministry and His work of atonement.

Jesus came into the world with the full knowledge that His way would lead only to the cross. He was "the Lamb slain from the foundation of the world" (Rev. 13:8). He came to provide for us a way back to God.

The incarnation and the atonement of Christ stand together, for it was because the Son of God died upon the cross that His sacrificial death has infinite value and meaning. Without the shedding of blood there could be no remission of sin, but it could be fully accomplished only by the blood of the Son of God who was Himself very God.

The offerings of the Old Testament prefigured the death of Christ, but it was "not possible that the blood of bulls and of goats should take away sin" (Heb. 10:4). It is only the blood of Christ that "cleanseth us from all sin" (I John 1:7).

The lesson should not close without an appeal to the unsaved, that they might come to know Him who has the power to make them sons of God (see v. 12). Many are making decisions for Christ these days and many others should do it. It is the right way to begin the new year.

As we have now stepped over into 1954 we face a year of uncertainty and fear if we put our trust in men, but one of assurance and joy if we trust Christ. A blessed new year to you!

January 10

### Jesus Uses His Authority

John 2:13-25

MEMORY SELECTION: *God is a Spirit; and they that worship him must worship him in spirit and in truth.*—John 4:24

Our Lord had now been through His baptism, which in a sense inaugurated Him to His public ministry. He had been victor over Satan in the awful Messianic temptations of the wilderness. He had performed His first miracle at Cana of Galilee. He had met John, Andrew, Peter, Philip and Nathanael. And now He asserts His authority in the house of God, the temple.

It is a striking scene which meets our eyes, and a most instructive and inspiring event which is here recorded. The divine Son of God, who is also the Son of Man, speaks out in no uncertain terms against the spiritual wickedness of His day. It is significant that His authority was

#### I. Exercised Within the Church (v. 13)

Some have tried to make it appear that Jesus was a rebel against the religious authority of His day, and would be sympathetic with religious revolutionaries in our day. Nothing could be further from the truth. The Passover of the Jews had come and He, faithful to the faith of His forefathers, humanly speaking, went to the temple.

His revolt was not against the true faith in God and right worship, but against the perversion of that faith by men who dared to interpret the truth of God for their own advantage.

We have used the word "church" instead of "temple" in our title for this division of the lesson, to stress the fact that the place we should make our protest against the spiritual wrongs of our day is within the church, so that it may be most effective. He set us an example as He became hot (that's what "zeal" means in verse 17) in His stand, which was

#### II. Courageous Against Hypocrisy (vv. 14-17)

Righteous indignation against the abuse of the things of God characterized our Lord, and we could well cultivate a bit of the same spirit. As suggested above, the word "zeal" in verse 17 literally means "to boil." Sad to say, we have become so cold and indifferent that we do not boil in indignation at such obvious evils as the denial of our Christian faith, the promotion of the liquor traffic at the expense of our boys and girls, political corruption, worldliness, etc.

Under the guise of providing the necessary animals for sacrifice and the needed "temple" money to replace the unacceptable Roman coins bearing Caesar's image, they had managed to make a bazaar out of the temple area and build up a regular "racket," which paid fees to the religious leaders.

Our Lord was never more majestic than when He drove these hypocrites out of

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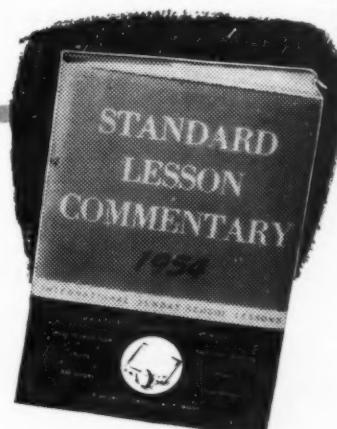
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the temple, and challenged the sincerity of these false religious leaders. What a man He was, and how glorious He was also as the Son of God in human form. His magnificent act is

### III. Related to His Victorious Death (vv. 18-22)

The religious leaders promptly challenged His authority and demanded a sign. Later, near the end of His earthly ministry, they did not ask any question, but simply set out to destroy Him. He had cut them to the quick.

His reference to the temple was interpreted literally by them, and scoffed at as one might expect. Even His disciples did not understand until later. Why did He thus speak?

Some think He may have pointed to His body as He spoke. It is also suggested that He saw in this first act of rebellion against His authority, the token of what would ultimately lead to the cross—and so He challenged them with that great fact of death and resurrection—and victory!

In all this, both actions and words, He was

### IV. Directed by Divine Knowledge (vv. 23-25)

He knew the heart of man and would not trust Himself to it. It was Jeremiah (17:9) who said that the heart of man is deceitful and desperately wicked, and alas it is true. He knew that even some of those who believed in Him because of His miracles could not be trusted.

With the poise of eternity, He acted with full assurance based on divine knowledge, in cleansing the temple. He knew He was right. He also knew whether the hearts of the men around Him were right.

He knows your heart and mine today. We cannot delude Him as we sometimes think we can fool our families and our neighbors. Friend, will you consider for a moment what He sees in your heart today? And will you do what you should to make your heart clean, obedient and willing to follow our victorious Lord?

## Coming Next Month

Notes from Dr. H. A. Ironside's Bible—Any Bible owned and used by the late Dr. H. A. Ironside, widely known expositor and pastor, is an invaluable treasure. One of the most interesting of these is now the property of Dr. Herbert J. Pugmire, former assistant to Dr. Ironside at Chicago's Moody Church. Next month as a special feature of MOODY MONTHLY'S Preachers Number, Dr. Pugmire shares choice gleanings from the flyleaves and margins of this Bible in a special article complete with photographs of typical pages.

**Teen-agers Find a Task**—This month a rapidly growing group of teen-agers in Memphis, Tenn., is staging a six-day evangelistic campaign, especially for other teen-agers. They have rented a 2,500-seat hall and are going full steam ahead on a project probably unique in evangelism's history. The inside story comes to you next month, along with other unusual features in YOUTH SUPPLEMENT.

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### A Christmas Carol

ALBERT SIMPSON REITZ

A star! A child!

How can it be that here we see  
The pattern for eternity?

A star? A child?

Was ever there an age afar  
That did not have its child, its star?

Ah, yes, 'tis true!

Amid the countless march of years,  
Amid the ceaseless hopes and fears,

A million, million homes have known  
The gladness and the joy full-blown  
That comes when childish laughter  
sings,

And in the heart a love song rings,  
When summer skies are glad and  
bright,  
And silver stars shine in the night.

But Bethlehem!

Thy blessed Child, thy holy night,  
Thy wondrous star that shone so bright,

The world has never been the same  
Since it has known the hallowed name

Of that one Child whose star of love  
Shown down on thee from heav'n above.

A Child! A star!

Ah, yes, we sing the song again,  
The song of God's great Gift to men;

The song the angels sang that morn  
When Christ in Bethlehem was born.

No child like He!

'Tis He who cancels all our sin,  
And gives us joy and peace within;

Who makes His home in hearts of  
men

Whenever men are born again.

And so the world still gladly sings  
The songs of joy that Christmas brings.

Come, Prince of Peace!

Thy heav'nly gifts to us impart,  
And reign supreme in every heart.

Exalted be from shore to shore,  
Exalted be forevermore.

O come, Thou Christ, this Christmas  
day,

Abide with us, abide alway.

A soft answer turneth away wrath: but  
grievous words stir up anger. The tongue  
of the wise useth knowledge aright: but  
the mouth of fools poureth out foolishness.  
The eyes of the Lord are in every  
place, beholding the evil and the good.  
A wholesome tongue is a tree of life: but  
perverseness therein is a breach in the  
spirit. A fool despiseth his father's in-  
struction: but he that regardeth reproof  
is prudent.—Proverbs 15:1-5

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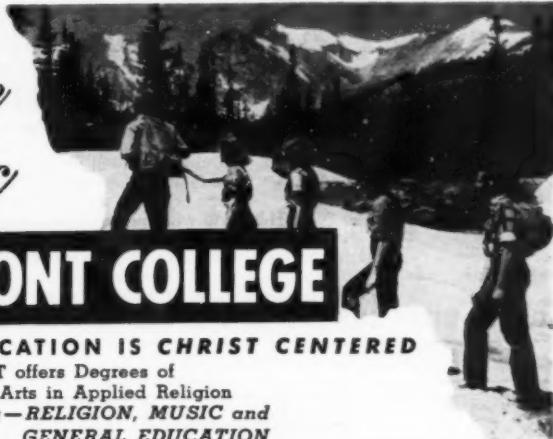
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### Patty Slept in the Basement

[Continued on page 43]

followed by Billy. And what do you think? There in the corner of the basement, half sitting up but sound asleep, was Patty Bangle with a little fluffy, taffy-colored puppy dog snuggled up contentedly in her lap.

Patty blinked her eyes, then opened them wide in surprise, wondering where she was and why the two big policemen.

♦ MOTHER Bangle insisted on the policemen stopping for a cup of coffee and some doughnuts. While they ate, Patty told them just what had happened. "I couldn't go to sleep. I was thinking about our Taffy. Then I heard him whimper and cry, so I got up and took an old quilt and came downstairs. I sang a little song to him and he was so happy he went right to sleep."

"I thought you were afraid to go downstairs alone, Patty, let alone to the basement," said Daddy.

"Oh, Daddy, I didn't think about myself. I just thought about the poor little puppy down there all alone," replied Patty.

"How come your window was wide open? And say, what about the knocking on my window?" questioned Billy.

"I opened the window real wide 'cause I wanted to look up at the stars when I prayed, like Mom said she used to do when she was a little girl," said Patty.

"That knocking you told us about, Billy," said one of the policemen, "was only a branch from a tree scraping against the window."

♦ The policemen had gone, and things were quieting down in the Bangle household. But what was that noise? Oh, it was only a little puppy crying.

"I won't be able to sleep a wink with that dog whimpering like that," said Mother.

"Say, know what? In one of those books I got from the library it says a little puppy can be quieted down by putting a hot water bottle near it," said Billy.

"Sounds crazy," said Daddy Bangle, "but it's worth trying."

So the hot water bottle was filled and taken down to the basement. The old quilt was carefully folded and Taffy, alias Golden Boy, snuggled down on the quilt beside the hot water bottle and went fast asleep!

The Bangles often remembered and talked of the excitement they had at their house the first night Taffy came to live there. Patty remembered most of all that that was the night she got over being afraid in the dark.

"Many fears in life come because we're thinking about ourselves and not about someone else," said Mother Bangle. "You thought about Taffy, his need, then forgot yourself. Be smart, Patty. All through life think about somebody besides Patty Bangle and you'll find you won't have time for foolish fears."

THE END

◆  
"Many a good thing is done with a wrong motive."

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### A STRAIGHT FURROW

He was a good farmer; the furrows in the field he was plowing stretched like railway tracks to the fence a quarter of a mile away.

"How do you make such straight furrows?" I asked.

"You see that slender pole with a white rag tied to the top of it?" he said in reply. "Well, I set that pole at the point where I want my furrow to end. If I keep my eyes on it all the way across, I can make the furrow almost as straight as a crow can fly; if you get a crook in the first one, the rest have to follow it, for the guiding wheel of the plow runs in the old furrow."

I reflected that as much depends on the first furrow in one's life as on the first furrow in the field. As I looked back over my life and saw in it the many stretches of crooked plowing and remembered that they all began with a crooked furrow, I despaired of making it like the field of the plowman.

I remembered the slender pole with its fluttering white flag and again heard the plowman saying, "I keep my eyes on it all the way across." Now I understand. The crooked furrow had come when my eyes were not on Christ. I resolved that, God helping me, I would do it looking unto Jesus, the Author and Finisher of my faith.

—Sunday School Times

### THE LADDER

Roger W. Babson, the famous financier and statistician, tells of a visit to the President of the Argentine Republic. Says he:

"One day, we sat in his sun parlor looking out over the river. Suddenly, he turned to me and said: 'Mr. Babson, I have been wondering why it is that South America, with all its great natural advantages, is so far behind North America, notwithstanding that South America was settled before North America.'

"Then he went on to tell how the forests of South America had 286 trees that could be found in no book of botany. He told me about many ranches that had thousands of acres of alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers with water power which rivals Niagara's.

"Why is it, with all these natural resources, South America is so far behind North America?" he repeated.

"Those of you who have been there know the reason. But being a guest, I said: 'Mr. President, what do you think is the reason?'

"He replied thoughtfully, 'I have come to this conclusion. South America was settled by the Spanish who came in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God.'

"Then," concluded Mr. Babson, applying the lesson, "let us as American citizens never kick down the ladder by which we climb up. Let us never forget the foundation upon which all permanent prosperity is based." —Source unknown



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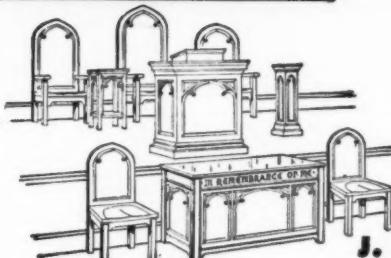
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Our Moody Readers

[Continued from page 5]

Souls." Every little town as well as every city in America should have a similar committee. God has shown me during this past summer that He will bless these united efforts even in the smallest communities.—Evangelist Ralph M. Davidson, Coffeyville, Kan.

Sharing with Servicemen

For some time I have thought about writing you regarding the wonderful article, "God's Clock Ticks On," which appeared in January. I believe this message might accomplish much through a wider distribution in tract form. I do hope we may have more articles concerning the prophetic significance of world events.

I wish that a reminder might be placed in each copy of all our Christian periodicals that they be passed on to some serviceman overseas or in our government hospitals or to some friend. I would especially like a number of the January '53 copies of MOODY MONTHLY to send to boys in service.—Mrs. Dewey Carnahan, Elbert, Colo.

After reading the editorial ["Will They Read Too?"] in the September issue I feel led to send the attached check to the Missionary and Military Fund. Although I have been in the Air Force for twelve years I have never seen a Moody MONTHLY in any reading room. I feel that this type of reading material would be of great benefit to the present day soldier and airman.—M/Sgt. Keith A. Pound, Ramey Air Force Base, Puerto Rico

Many readers have been sharing MOODY MONTHLY with both servicemen and missionaries through their contributions to the Missionary and Military Fund for gift subscriptions. Thanks to the many who have helped meet the special need on the part of this fund this fall.

"Outline and Illustration"

I am hoping and praying that you will not completely discontinue the department, "Outline and Illustration," for I have preached these outlines to the salvation of souls and the building up of the saved. These outlines surely prime all of us preachers' pumps for better preaching.—John E. Strickland, Palatka, Fla.

I have clipped from this feature for at least half a dozen years and think that it is well worth while. It is true that one can find outlines and illustrations by the bushel in other magazines, but solid gospel material is difficult to find.—John J. Auringer, Clayton, N.J.

Please don't cut down on "Outline and Illustration," for these are very helpful to young ministers and teachers.—Dessie M. Hanna, Milledgeville, Ga.

The above readers, and the numerous others who have written the editors in behalf of "Outline and Illustration,"

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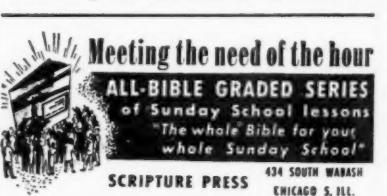
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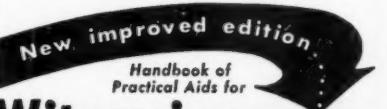
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#### Truth from the Earth

#### The Babylonian Creation Epics

By G. Coleman Luck

MANY nations have traditions concerning the creation of the universe. Some of these correspond in various particulars with the Genesis record. No nation has yet been found with a tradition to the effect that its people descended from any bestial stock such as simians, or from any of the lower forms of life.

Excavations in Mesopotamia have brought to light many tablets containing accounts of the creation. (Mesopotamia, which includes both Babylon and Nineveh, is modern Iraq, a kingdom in southwest Asia just west of Iran.) Some of these tablets were found in 1850 and 1854 near the modern city of Mosul, in the ruins of the 100,000-volume royal library of King Ashurbanipal (reigned 668-626 B.C.).

These epics of creation are thought to have been actually written around 745 B.C., but they represent stories in circulation as early as 2000 B.C. They are referred to by students as the Babylonian account of creation.

The Babylonian epics center around a supposed struggle between Marduk, the god of light, and Tiamat, the goddess of chaos. In this conflict Marduk triumphs, and during the course of the story creation is mentioned.

There are a number of points of similarity with the biblical account in Genesis. There are seven tablets (or epochs) of creation. The Babylonian account agrees that "in the beginning" there was a primeval chaos, called "the deep." It is stated that the gods "formed all things," made "the upper and lower firmaments," established "the heavens and the earth" by a division. On the fourth day they "ordained the stars . . . made the green grass and green herbs to grow . . . the beasts of the field, the cattle, and all living things." On the sixth day they "formed man out of the dust of the ground . . . they became living creatures . . . man with wife they dwelt . . . companions they were . . . in a garden was their dwelling . . . clothing they knew not." The seventh day was appointed a "holy day" and "to cease from all business [was] commanded."

But there are also extremely important differences between the biblical and the Babylonian accounts. Genesis speaks in a grand way of one true God, while the Babylonian account is grossly polytheistic. Indeed, the entire atmosphere of the two records is in striking contrast. The Babylonian epic, which is a hymn of praise to Marduk, is full of absurd, fanciful elements, such as Marduk cutting Tiamat in two pieces and using one as a covering for the heavens. Other significant differences: the order of creation is different; e.g., in the Babylonian account the formation of the world does not take place until the fourth day; the world is not made from nothing, according to this epic, but from pre-existent material.

Since the Babylonian epic bears so many resemblances to the scriptural account but combines these with fantastic elements, it evidently represents a confused record of the true facts of creation, probably passed along from generation to generation by tradition. The similarities confirm the Bible account, while the differences show the accuracy of the Genesis record.

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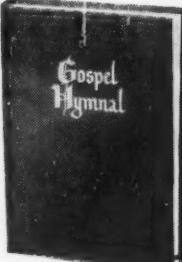
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mond, Va., for distribution to the blind. The demand for the records is increasing, requests even coming from other countries. Surely Mr. Weeks is "redeeming the time."—John J. Van Gorder, Henderson, N.C.

#### Translator's Treasure

This will indeed be a belated word of thanks to you for your article in March ("In the Study"), which has only just come to my desk, on the "Plants of the Bible," calling attention to the excellent book by Dr. Harold N. Moldenke.

This is the sort of thing I have been looking for. And often it is very difficult for a missionary on the field after twenty odd years to be in touch with things at home as he would like. Occupied as I am now with the translation of the Old Testament into one of the tribal tongues of the East, namely Lisu, the usefulness of such a book will be priceless.—Allan W. Crane, Overseas Missionary Fellowship, Chiengmai, N. Thailand

#### Readers' Choice

Never have I seen an article that meant more to me than the recent one by Dr. Wil R. Johnson, "My Cure for Ragged Thinking." May I thank you and the staff for publishing such an article. It rejoices my heart.—Sarah Jane White, Cornwells Heights, Pa.

I would like to see some sermons on the Holy Spirit.—Dwight Whitfield, Miles, Tex.

My heart was touched and challenged as I read the article, "Pioneer Mission to Loneily Homes," [July] by Fred W. Hoffman.—Harriet Himes, Sturgis, Mich.

I would especially like more people to read the article, "Why Shouldn't I?" by Dr. Culbertson.—Evangeline R. Flage, Evanston, Ill.

I have so many poems in my scrapbook taken from Moody MONTHLY. Am looking forward to seeing a lot more.—Leona Dunham, Delavan, Wis.

I used the article on the coronation [June] to explain the event to my school pupils. They were so interested and full of questions. It was well written and brought out so beautifully the spiritual side of crowning the queen.—Ruth C. Veenker, Kwoi via Kafancan, N. Nigeria, W. Africa

I'm finding the articles on Romans very helpful, since I am trying to teach that book in our church's ladies' Bible study



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class. Every article is so good!—Mrs. Albert Thompson, Vulcan, Mich.

Of particular interest are the articles by Dr. Wilbur Smith. However, we have three children, and they would like to see an enlarged YOUTH SUPPLEMENT.—John H. Diefenbach, Los Angeles, Calif.

I'm a grandmother, but I like YOUTH SUPPLEMENT.—Mrs. E. P. Moore, Garden Grove, Calif.

The series, "Why Shouldn't I?" hits me deeply, especially the last part: "He has given us time, money and influence... I wonder what some in eternity might give for just one more hour to do something which would really count for God."—Frances A. Roberts, Ladies' Christian Home, Cape Town, South Africa

#### From Mission Fields

You will rejoice to know that the young educated Indian to whom we have given MOODY MONTHLY regularly came out brightly for the Lord last September, the regular reading of your magazine being part of the means the Lord has used. He is now in another part of the country, as his office has been transferred.—A. A. Andrews, Simla, India

We enjoyed and profited from MOODY MONTHLY while in Jamaica where we received many parcels of them to give out. The native preachers have literally read them to pieces. One girl on the verge of going out into sin found a copy lying on the bed in her home, read one of the articles, and has now a clean, vital Christian testimony for Him.—O. L. Masemore, Grundy Center, Iowa.

... helps us keep up spiritually by the messages which it contains.—Mr. and Mrs. L. Sikkema, American Mission, Anglo-Egyptian Sudan, Africa.

Affords a taste of Christian fellowship from home.—Albert Teichroew, Dutse, Kano, Nigeria

#### Time for Prayer

This is to ask all Christians who read MOODY MONTHLY to join in prayer every day for a solution to the problem of beverage alcohol. With over sixty million drinkers, four million of whom are hopeless chronicics, and new drinkers being recruited at the rate of one million a year, it is all too plain how futile our efforts have been.—Mrs. E. Thompson, Washington, Pa.

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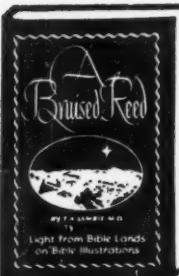
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2. Searching (Acts 17:11)
3. Finding (Ps. 119:162)
4. Meditating (Jer. 15:16)
5. Practicing (James 1:22)

In reading you skim the surface; in searching, you let down the line into the depths; in finding, you bring up something; in meditating, you feed upon what you have got; and in practicing, you show it in your life before others.

Thus on Thy holy Word,

We'd live, and feed, and grow,

Go on to know the Lord,

And practice what we know.

—Author unknown

+ + +

### VICTORIOUS LIVING

Daniel 1:8-21

- I. Daniel Purposed (v. 8).
- II. Daniel Proved (vv. 14, 15).
- III. Daniel Prospered (vv. 17-21).

—Elfreida Pruitt

+ + +

### WHICH CHRIST?

A very learned man once said to a little child who believed in the Lord Jesus: "My poor little girl, you don't know whom you believe in. There have been many Christs. In which of them do you believe?" "I know which one I believe in," replied the child. "I believe in the Christ who rose from the dead."

—Selected

+ + +

### I KNOW NOT HOW

I know not how that Bethlehem's Babe Could in the Godhead be; I only know the manger Child Has brought God's life to me.

I know not how the Calvary's cross A world from sin could free; I only know its matchless love Has brought God's love to me.

I know not how that Joseph's tomb Could solve death's mystery; I only know a living Christ, Our immortality.

—Harry Webb Farrington,  
in *Watchman-Examiner*

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—The Alliance Weekly

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## The Drum

(Continued from page 19)

average man might have reached up and touched the ceiling. There was no porch. The front door opened on the great outdoors and onto the gravel walk that led to it.

The rector introduced himself and was invited in. The battered gas heater at one side did its best to drive out the chill, but only partially succeeded. There was a rug on the floor, faded and worn. The walls had been papered when the house had been built a good many years before. There were a rocker and a straight chair, but most of the space was taken up by a large double iron bed with much brass at the head and at the foot. It was evidently the product of more than twenty years ago, the remnant of a lost prosperity.

"We have to keep the big bed in here," Mrs. Johns explained. "The other rooms are small. Billy sleeps in the back room."

The talk was casual—church affiliations, hard times, scarcities, Christmas and the severe cold.

"Billy goes to the Holden School," she said, "but he doesn't do very well. He has a hard time with his lessons."

"I knew that he went to Holden," said the rector, "but I didn't know of his difficulties."

"He tries, but it's hard for him to learn. The principal said that he has a fine sense of rhythm and that if we had a drum he could play in the band and that might help him in everything else."

"What can we do about a drum?" asked the rector.

"Nothing, I guess," answered Mrs. Johns with the resignation of one who knows what it is to do without. "I tried to get extra work so I could get him one for Christmas, but work is hard to find. This is Billy," she added as a nice looking boy of medium build with not too bright a face came through the door.

♦ THE rector got up to greet him and stood by him while they talked of school and studies and of Sunday school and of the band.

"I'd like to play in the band," he said, excitedly. "If I had a drum I could."

"Drums seem hard to get and I wouldn't know how to get one except to pray for it," said the rector. "We have a heavenly Father who can do all things, and we can ask Him for anything we need. Shall we ask Him for a drum?"

"Yes, sure!" said Billy with confidence.

The rector's thoughts raced. How much would depend on this prayer! Dare he ask the heavenly Father for a *drum*? Shoes . . . yes, he could be sure about asking for them, but . . . a *drum*! Yet Billy's needs were just as great mentally, as the other children's were physically. Is the Maker of all things visible and invisible, the One who upholds all creation by the power of His word, the

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One who stretched out the mighty universe in its glory and majesty, is He interested in a boy and a drum?

Paul's words came to the rector's confused mind, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Then the words, "If ye ask anything in my name, I will do it . . . Let us therefore come boldly unto the throne of grace, that we may . . . find grace to help in time of need."

He put an arm across Billy's shoulders, resting his other hand on the foot of the iron bed. How cold it was! In spite of the heater in the room, this bedstead must be cold all winter. But he did not move his hand, for it might embarrass Mrs. Johns.

"Shall we look up unto our heavenly Father in prayer?" he asked, and Mrs. Johns rose and stood with them, her head bowed.

"O Almighty God and everlasting Lord, our heavenly Father," he began...

"And give to Billy a quickened and retentive mind to aid in his school. And by Thy grace supply him with a drum . . ."

♦ THE rector left with cheery confidence, but he was thoughtful as he drove away. How much did a drum cost? And where was the money, no matter what the cost? What channel would the Lord use? He thought of the pledged credit of the congregation at the Jones store. His mind turned to the \$145 a month the church was able to allow him in this missionary outpost, and he promptly marveled at June's ability in handling it. "It cannot come through us," he thought with regretful finality.

But why should he choose the channel for the Lord's provision? He was somewhat ashamed as he realized his own lack of faith. God would provide in His own way!

"We want to get Billy Johns a drum," he said to the principal of Holden School over the phone. "How much does one cost?"

"We can get a pretty good one for \$9.80," he answered promptly, as if he had been expecting the question.

"I'll call you in a few days," the rector said with confidence.

♦ USUALLY the rector lighted the large gas stove in the little church shortly before midnight on Saturday, after he had put the finishing touches on his preparations for the next day. But the church was still cold at the early service on the Sunday before Christmas. The sun was not up when the service began, but dawn was in the almost clear sky and the thin faraway clouds were beginning to brighten. Not many were at the service and the acolyte who was to serve

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did not come. That's easily understandable, thought the rector.

He began the service, "Almighty God, unto whom all hearts are open, all desires known . . ."

He turned toward the body of the church as he said, "Hear what our Lord Jesus Christ saith . . ." and saw that there were seven present. There were no strangers, all of these were communants. They were the very faithful. In spite of the weather, some of them would be back at Sunday school and probably all of them at eleven. He gave no thought as to who they were.

He continued the service, reading again the familiar but precious words of Scripture. Almost subconsciously he reminded himself of Mrs. Lacy's special prayer request for her nephew in the hospital—was relieved when it had been safely included among the special prayers for the morning.

Now it was time for the offertory. "Remember the words of the Lord Jesus," he repeated, "how he said, It is more blessed to give than to receive."

The warden of the church came forward and the rector handed him the alms bason with a slight smile of appreciation for his part in the service. When he had finished his preparations at the altar he turned and waited while the warden, who had been standing at the foot of the aisle, walked forward and handed him the alms bason with the people's offering in it. Almost automatically the rector glanced at the bason. Then he stiffened in surprise. There on top was a ten dollar bill!

"The drum! Billy will get his drum!" he thought. There was a thrill, unconcealed in his voice, as he made the presentation, "All things come of Thee, O Lord . . ." Better than he had ever known it before, he knew it now.

As he placed the bason on the table he was overwhelmed with the realization of God's answer to the prayer that had been offered. Here was His provision through the channel of His choice. Here in that cold church when the dawn of a December day was beginning to brighten the windows was the evidence of God's interest in men, in a little boy and in his desire for a drum. Who could ever doubt His goodness and His love?

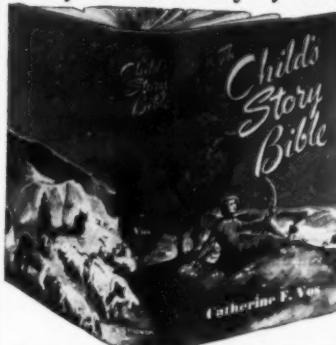
The rector was still elated the next day when he called his friend, the principal, and told him to get the drum right away.

"How did you get the money?" the principal asked.

"We prayed for it," was the sufficient explanation.

On Christmas eve Mrs. Johns stared in amazement when she opened the door and found the rector with the drum. Billy just stood beside it looking and finally ventured a hand forth to touch it.

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"He sent it, didn't He? I knew He would. This makes Christmas *really* Christmas!" Billy's eyes were big and misty.

The words the rector had planned to say seemed useless and he quickly wished them a Merry Christmas and went out into the cold. As he drove toward home he wiped his eyes and it was not from the zero weather.

♦ A few weeks later the rector called on the warden. He told him of Mrs. Johns and of her son Billy, and of his desire for a drum and of the prayer that they had had together, asking the heavenly Father for it.

"I wanted you to know that you were the channel through whom God had answered the prayer and provided the drum with the ten dollars that you put in the alms basin at early service three or four weeks ago. I wish you could have seen them Christmas eve."

"I didn't know that there was a ten dollar bill in the alms basin that morning, or any other morning," said the warden, "and I certainly didn't put it there."

"Well, who did then?" asked the surprised rector.

Together they tried to remember who had attended that service, but finally gave up without any satisfactory answer.

"I guess the Lord doesn't want me to know," said the rector.

♦ SPRING came and it was time to close the schools for vacation. The bands of the four schools in Levelfield had been practicing faithfully and, on the whole, successfully. Small towns love their school bands. The townspeople get a real thrill in watching their boys and girls march by in gay uniforms playing their instruments. If they do it well, so much the better; but if not, the enjoyment is still very real. So in Levelfield all the bands paraded shortly before the end of school.

Up the wide main street they came—the same street that only a few months back had been the background for misery and cold. But that was forgotten now, that is, by all except Billy Johns, for he would never forget that winter or that Christmas, for today he was part of the parade!

First came the police escort of Texas highway patrolmen; then the school's color guard, followed by the high school band in navy blue trimmed with red. The junior high was next, in bright gold and purple, followed by the Highland School in blue and gray. Last of all came the Holden School band in brilliant green and white. The boys wore white trousers and shirts, the girls were in white. The shoes were white and a great many of them had been painted that color. Each wore a green cape lined with white, and on each head was a green and white cap.

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+ THE rector watched with the crowds that lined the sidewalk. Precious children all of them, he thought, while he recognized many in each group as they passed, but he was looking especially for Billy Johns.

There he was, in the last line of the last band! And he was beating his drum with a verve that almost made it talk and was inspiring the other drummers to follow him. Every child in that band marched the better because of Billy. There was a slight smile on his intently earnest face and it was evident that he was supremely happy.

The rector watched them go down the street.

Ah, Billy Johns, he thought, you have been the means by which God has made evident His faithfulness, has made clear His interest in the children of men and in all their little desires, and has made certain that He will answer prayer. Would that the one who has been the channel could see you now and could know the happiness that his offering in St. Edward's mission church at Christmas has brought to a trusting boy!

THE END



### Looking for Him

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*So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.—Hebrews 9:28*

All through the night the Wise Men sought

A King...as they followed a star, Thinking perchance how stars had brought

To the Magi much fame from afar; And though the King, His place of birth And realm were unknown to them. Yet the story is told around the earth How they found Him in Bethlehem.

All through the night the shepherds kept Vigilant watch o'er their flocks, Thinking perchance as the safe sheep slept

Of lambs they had found in the rocks...

When angels sang of the Saviour's birth Then to Bethlehem quickly they trod; And the story is told around the earth How they found there the Lamb of God.

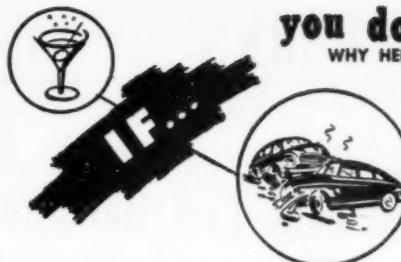
Out of the night the dawn draws nigh.

While all the world lies asleep, Wise men still study the heavens high, Shepherds still watch o'er their sheep,

Waiting the hour when the Morning Star

Shines through the dawning dim; For where His wise men and shepherds are

They will be looking for Him.



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# NEW BOOKS

G. COLEMAN LUCK, EDITOR

## The Rediscovery of a Long Lost Message

*SO GREAT SALVATION*, by Steven Barabas

Fleming H. Revell Co., Westwood, N.J. 207 pages, \$2.50

Reviewed by J. C. Macaulay



Barabas

THE word "Keswick" is familiar to most Bible-loving Christians of America, but few know what a wealth of meaning has grown around this name of a delightful English village in the lake district of Cumberland, England. "Keswick" is not just the name of a Bible conference, nor of a chain of Bible conferences. It stands for a great hunger, a deep and humiliating sense of failure, a diligent search, the rediscovery of a long-lost message, the proving and the heralding of that message of victory, and its infusion into the life of the Church. That is the story which the author tells in this fascinating book.

Following a brief but amazingly complete history, the author describes the "method" of Keswick. It might be more accurate to say that he analyzes the genius of Keswick. Those who have attended the great convention in England will appreciate the accuracy of this description and appraisal of the meetings, with their steady development of the message day by day toward the great crisis of the yielded and Spirit-filled life.

The second part of the book expounds the distinctive teaching of Keswick—its view of sin as completely alien to the Christian life; its doctrine of sanctification, not as an eradication, but through union with Christ, realized by faith; its call to consecration and to a life in the fullness of the Holy Spirit. The accuracy of Dr. Barabas' presentation of the Keswick teaching has been attested by such leaders of the movement as W. Graham Scroggie and the late Fred Mitchell.

Part three adds human interest to the work, presenting brief biographical sketches of nine former leaders of the movement, including Evan Hopkins, Bishop Moule, Andrew Murray and F. B. Meyer. These are some of the men who found the message true, and lent their support to its proclamation.

The author has done noble service, not only to the Keswick Convention, but to the gospel of victory. The book deserves wide reading. It is at once scholarly and readable. The bibliography is most valuable, occupying thirteen full pages.

**BLUEPRINT FOR A CHRISTIAN WORLD**,  
by Mary Alice Tenney. Light and Life Press, Winona Lake, Ind. 292 pages, \$3.00.

In this book the author, professor of English in Greenville College, has given us the ripe fruit of a lifetime's study in the genius of Wesley and the Wesleyan movement, culminating in a year of research in England.

The work has more than usual value from many aspects. As a spiritual history of John Wesley himself, tracing his struggles of mind and soul in moving step by step to the doctrinal and ethical positions which he championed; as a picture of eighteenth century England, with its shallow humanism and ineffective rationalism on the one hand, and its social and moral corruption on the other; as a critique of revival and an analysis of Methodism in comparison with earlier movements; as an inquiry into the reasons for the amazing success of early Methodism, both as an evangelistic effort and a social influence, and the equally amazing collapse of the movement—from all these aspects we have here a notable contribution to Wesleyan literature.

The opening chapters deal with the confused religious situation which faced John Wesley, and his wrestlings toward certainty. The contributions of Thomas a Kempis, Jeremy Taylor, and William Law to the spiritual development of Wesley are clearly shown. Later chapters present the Way as Wesley came to understand it, including the disciplines by which the followers of the Way should be distinguished

from men of the world. In this regard the doctrine of perfect love is shown to be the basis of the entire system of Methodist discipline. In the last portion of the book the writer shows the impact of the revival on the national life of England, and proceeds to analyze the causes of its failure to maintain its place of spiritual challenge and leadership—especially the setting aside of the doctrine of perfect love.

The postmillennial hope appears here and there in the book, as suggested by the title, but those who hold other views of the blessed hope will be richly rewarded for a careful perusal of this scholarly, spiritual, and thoroughly documented work.

J. C. M.

**THE MAN IN LEATHER BREECHES**, by Vernon Noble. Philosophical Library, New York. 296 pages, \$6.00.

This book is a portrayal of the life and times of George Fox, the founder of the Quaker movement. Fox was a notable character of the seventeenth century and played a prominent part in securing freedom of speech and religious worship. He is, however, little known outside of the movement he founded, and historians have given comparatively small consideration to this remarkable man. He and his fellow martyrs suffered indescribable torture. Paul's words should be kept before us, "They that will live godly in Christ Jesus shall suffer persecution." This volume should be given a place in our libraries.

P. B. F.

**UNCONQUERABLE KAGAWA**, by Emerson O. Bradshaw. Macalester Park Publishing Co., St. Paul. 157 pages, \$2.50.

Toyohiko Kagawa is a controversial figure. To many fundamentalists, who have given chief attention to his doctrinal views, he is the very embodiment of modernism in Japan and can only be condemned. To many liberals he is "the greatest living Christian leader in the world today." The author of this book, who traveled with him in 1950, says, "To be with Kagawa for any length of time is, to my mind, the most inspirational experience that can bless the life of anyone."

Reading this book might possibly help one to avoid both extremes. In the first part, which gives the author's own views, he buries Kagawa with extravagant praise. It is a bit too much for one to swallow who is not already biased in favor of the man. The second part is made up of statements made in his lectures by Kagawa himself. They speak for him more strongly than the praises of his admirers.

One cannot read the second part of the book without a great deal of admiration for the man. He is a great humanist. But through it all one sees sadly that Kagawa's Christ is an impersonal Christ, a principle, or at most an example. He is not the personal Redeemer, the Son of God presented in the Scriptures. H. R. C.

**THE LOST CHURCHES OF CHINA**, by Leonard M. Outerbridge. Westminster Press, Philadelphia. 237 pages, \$3.50.

Why has God again permitted Christian missionaries to be driven out of China? Many have tried to find an answer to this question. In this book the author tries to get a solution from history. He attempts to find out what were the chief factors in each case, from the Nestorians to the present. He tries to see if certain errors were repeated each time and so led to missionary loss.

A number of things which the writer brings out are undoubtedly true. Missionaries were slow in turning over to Chinese the responsibility for their own church; they were sometimes too closely associated with political powers; in recent years some have been too much occupied with social or institutional services; and there may be missionaries with little appreciation for China's religious and cultural heritage. These facts may be overemphasized, but there is evidence for each.

But are these the things which drove the missionaries out? The author presumes that if missionaries were driven out it must be their own fault. He also presupposes that their recent expulsion was by the Chinese people, not by a ruling faction. His conclusions are certainly open to serious question, but missionaries would do well to consider some of the mistakes he points out.

H. R. C.

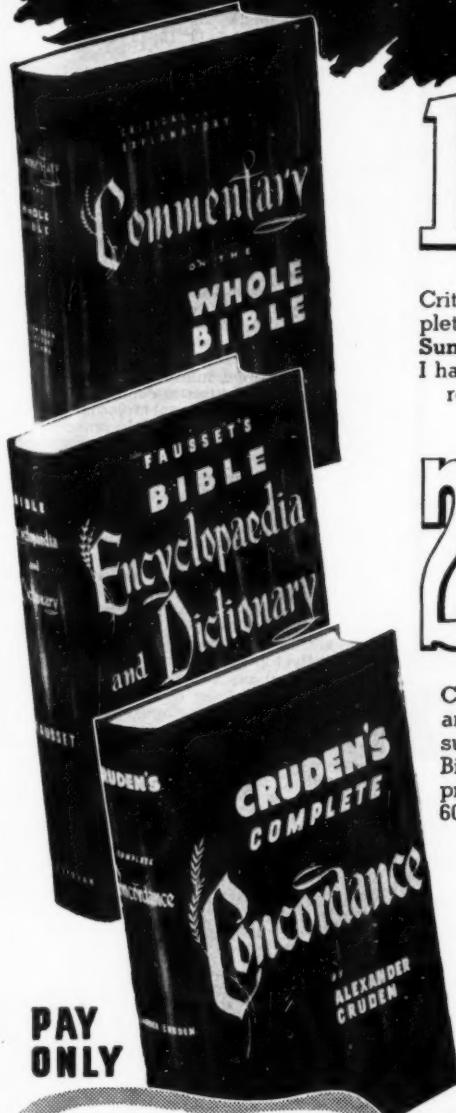
**COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS**, by F. W. Grosheide. Wm. B. Eerdmans Publishing Co., Grand Rapids. 415 pages, \$5.00.

The publishers selected one of the finest New Testament scholars in Europe to prepare this work on I Corinthians. Dr. Grosheide occupies the chair of New Testament in the Free University of Amsterdam in the Netherlands, a position he has held for forty years. He had already distinguished himself as an expositor in the six volumes he wrote of the fourteen-volume *Kommentaar op Het Nieuwe Testament*, a commentary of which he was the original sponsor. It is this ripe scholarship which has been called to service for this volume, the third to be published in the seventeen-volume series. *The New International Commentary on the New Testament*.

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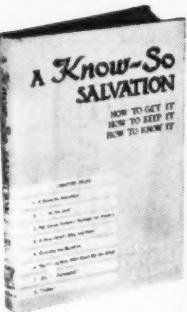
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The exposition of such popular passages as 1:18-31; 3:1-17; 5:1-13; 13: 15 is enlightening and delightful reading. Every detail may not meet with full general approval among evangelicals, but none will fail to be blessed by the strong spiritual tone and the vigorous orthodoxy.

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**CHRISTIAN MISSIONS AND THE JUDGMENT OF GOD**, by David M. Paton, Alex R. Allenson, Inc., 81 W. Van Buren St., Chicago 3, Ill. 79 pages, \$1.75.

This is a post mortem on missionary endeavor in China with an effort to evaluate the lessons which may be learned from the debacle. The author is a scholarly English Episcopalian churchman and he writes for scholars. The book, in fact, contains a series of lectures given in the Trinity (Dublin, Ireland) College, February, 1952.

The writer makes many good points, says many inspiring things, such as, "We are charged with the proclamation of the gospel not to obey Him not in some small percentage only of our interests which can be salvaged from the enemy, but in the whole life," yet there seems to be a lack of knowledge of the strong scriptural, evangelical viewpoint. There is also an element of erudite philosophizing on the causes of what he considers to be the failure of missions in China. He seems to argue that God permitted Communist success as a sort of judgment on wrongly conducted missionary effort, methods which were not truly Pauline. He also believes that China is but an example of a general trend, and explains why to the extent of his theology.

All the author's sincerity does not compensate for the lack of sound scriptural knowledge on what the apostolic plan was. He quotes very little Scripture. He misses the true meaning of the Great Commission as expressed in Matthew 28:19, 20 and interpreted by Paul by his life and in such statements as Romans 1:16 and 15:20. His book will be of interest to students of missions, but the theological views will often conflict with the viewpoint of evangelicals.

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**NEW TESTAMENT COMMENTARY, JOHN, VOL. 1**, by William Hendriksen, Baker Book House, Grand Rapids. 250 pages, \$4.50.

First in a new fourteen-volume series on the New Testament, this book contains the Introduction to the Gospel of John and commentary on the first six chapters. The Introduction includes fully extended and definitely conservative treatment of such matters as authorship and date. Considerable attention is also given to relevant items of Greek grammar.

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The entire work when completed will undoubtedly constitute a very useful contribution to the literature of conservative commentaries on the New Testament.

J. A. S.

**A KNOW-SO SALVATION**, by John R. Rice. Sword of the Lord Publishers, Wheaton, Ill. 187 pages, \$2.00.

This book contains eight evangelistic sermons written in the author's usual easy-to-understand style. Each is filled with solemn warning to the unrepentant

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and ends with an earnest appeal to receive Christ and seal that decision by signing a statement at the end of the chapter. A good book to give to unsaved friends.

R. L. R.

**THE MOODY BIBLE STORY BOOK**, by G. Ingwerson. Moody Press, Chicago, Ill. 633 pages, \$4.95.

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**THE MINISTER'S MANUAL**, 1954 Edition, by G. B. F. Hallock and M. K. W. Heicher. Harper and Bros., New York. 364 pages, \$2.75. Fully outlined sermons, illustrations, and suggestions, covering conduct of the service for each Sunday morning and evening of 1954. In addition, material for midweek meetings, junior church, funerals, etc.

**THE STUDENT PRAYERBOOK**, by a Haddam House Committee under chairmanship of John O. Nelson. Association Press, New York. 237 pages, \$2.00. Written to guide members of Y.M.C.A. and Y.W.C.A. in their Bible study and prayer life. The material is comprehensive in scope. Not all the suggestions may be acceptable to some, but the book as a whole can be commended.

**THE BAPTIST MINISTRY, THEN AND NOW**, by Robert G. Torbet. The Judson Press, Philadelphia. 134 pages (paper). An interesting and helpful book for the student of Baptist history in particular or American Church history in general. Special emphasis is given to the development of the Baptist ministry and biographies of four prominent preachers are included: Isaac Backus, John Mason Peck, Augustus Hopkins Strong, and Walter Rauschenbusch.

**A FREE SOCIETY: AN EVALUATION OF CONTEMPORARY DEMOCRACY**, by Mark W. Head. Philosophical Library, New York. 546 pages, \$4.75. A comprehensive analysis of democracy as a form of government that needs re-evaluation in the light of constantly changing conditions. The importance of individualism in a free society is given thorough treatment. The influence of Socialism, Communism, Fascism, etc., on the contemporary world is also discussed.

**DIARY OF A. J. TOMLINSON: VOLUME TWO**, by Homer A. Tomlinson. World Headquarters of Church of God, Queens Village, N.Y. 128 pages, \$2.00. In connection with the fiftieth anniversary of its organization, the Church of God publishes this volume recording the history of its founder during the last twenty-five years of his ministry. The movement is said to have started with fifteen members in 1903, and now claims a constituency of 50,000,000.

**APOSTLES OF DISCORD**, by Ralph Lord Roy. The Beacon Press, Boston. 437 pages, \$3.75. The author purports to present "a study of organized bigotry and disruption on the fringes of Protestantism." Many Bible-loving, truly fundamental groups are classed as extremists, with little attempt at distinction. In contrast there is a constant appeal for "tolerance" toward liberal leaders in Protestantism.

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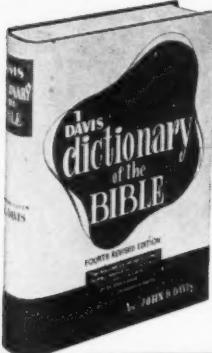
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APOSTLE TO ISLAM, by J. Christy Wilson. Baker Book House, Grand Rapids. 261 pages, \$4.00. For more than half a century the name of Samuel M. Zwemer has stood for Christian missions to the Moslems. It is fitting that his biography should be written by another missionary prominent in this field. The author has succeeded in his "endeavor to open some of the windows through which the sunlight may fall upon one of the great lives of our time." No one can read the book without realizing that here indeed was one of God's great men.

CONGO CAMEOS, by Catherine L. Mabie, Judson Press, Philadelphia. 191 pages, \$2.50. The author served for forty years as a medical missionary of the American Baptist Mission in the Belgian Congo. Now in retirement, she has been persuaded to write down some incidents from her life and experience. The scenes are well chosen and clearly described. Should be of interest not only to Baptists, but to all who have a concern for the Lord's work in the Congo.

BEHIND BARBED WIRE IN KOREA, by Harold Voelkel, Zondervan Publishing House, Grand Rapids. 32 pages (paper), 25c. The author, with experience as a chaplain in Korea both before and after the Communist attack, presents additional evidence of Red treachery, but also shows the absolute dedication of Korean Christian leaders and the power of the Word of God.

SOME DOGS I HAVE KNOWN, by Bob Shuler. Sword of the Lord Publishers, Wheaton, Ill. 142 pages, \$2.00. Ten sermons by different members of the Shuler family, presented by the well known minister of Trinity Methodist Church, Los Angeles, on the eve of his retirement after fifty years of ministry in Methodist pastores. The title of the book is that of the first sermon. Some of the messages rise to real heights of eloquence and evince great pulpit power. Most of them contain effective frankness, striking humor, and gripping illustrations. The reader will find profitable lessons for the Christian life, and sound statements on doctrine, but he need not expect rich exposition of the Scripture.

## RECENT VALUABLE REPRINTS

PURITAN SAGE, COLLECTED WRITINGS OF JONATHAN EDWARDS, edited by Vergilius Ferm. Library Publishers, 8 West 40th St., New York. 640 pages, \$7.50. Interesting and valuable writings from a great Congregational Calvinist, who was born 250 years ago. More than any other man, Edwards was responsible for the "Great Awakening" of 1733 and onward, which deeply stirred the spiritual life of the American colonies. The editor, in a brief introduction, shows considerable admiration for Edwards, but classes many of his teachings, such as the literal earthly reign of Christ, the verbal inspiration of Scripture, etc., as "provincialisms" (p. xxvii).

FAITH'S CHECKBOOK, by Charles H. Spurgeon. Moody Press, Chicago. 374 pages, \$3.00. A scriptural promise for each day of the year, together with a brief inspiring comment from "the prince of preachers."

THE APOCRYPHA, ACCORDING TO THE AUTHORIZED VERSION, with Introduction by Robert H. Pfeiffer. Harper and Bros., New York. 334 pages, \$2.00. A pocket

sized volume containing the fourteen books of the Old Testament apocrypha, together with an introduction tracing the history of the books and giving a summary of each. While this introduction discusses various views of the apocrypha in an objective way the author expresses his own view that certain apocryphal books would have been more fit to include in the Old Testament than some of the canonical books. With this view we must sharply disagree.

**SPURGEON'S SERMONS, MEMORIAL LIBRARY VOL. 20.** Zondervan Publishing House, Grand Rapids. 397 pages, \$2.95. Last volume in the set. Not a book of sermons, but rather a biography of "the prince of preachers." Authorship of this biography is not indicated.

**YOUTH EXPLORES THE BIBLE,** by David R. Piper. W. A. Wilde Company, Boston. 354 pages, \$2.50. New and revised edition of a well written book that "presents the Bible as a continuous story in the language understood by youth, and should appeal to those between the ages of twelve and the later teens" (Moony Monthly, November, 1941).

**THE MOFFATS,** by Ethel Daniels Hubbard. Friendship Press, New York. 164 pages, cloth, \$2.50; paper, \$1.25. The best brief account we have seen of the lives of Robert and Mary Moffat, greatest of the early missionaries to south Central Africa. Their names are overshadowed later only by that of their son-in-law, David Livingstone. Makes the missionaries live and holds the reader's attention throughout.



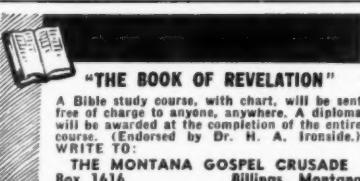
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By Phil Kerr

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# Institute and Alumni

HERBERT LOCKYER, JR., EDITOR

## A "Dead" Man Studies at M.B.I.

To some people Hymie Williams is dead. Many of his friends paid their last respects to him at his funeral in August, 1953.

Williams, twenty-nine, a man who rose to fame in the musical world, was once heir to a fortune and actually mourned his own funeral, is now enrolled in the Day School at Moody Bible Institute.

For years he played as lead trumpeter for dance orchestras led by such jazz notables as Charlie Spivak, Tommy Dorsey, Les Brown, Charlie Barnet, Glenn Miller and Harry James.

He first became interested in music when his parents bought him a trumpet at thirteen. He studied hard, and at sixteen years of age landed a job with a small night club orchestra. From there he went to New York.

"I was a hungry musician," he says, "and had to find some work. So I auditioned for Tommy Dorsey's orchestra. I got the job."

"Since my salary ran between \$250 and \$300 per week, I could afford to live high and loose."

He tried practically everything, including dope, but found little satisfaction.

While visiting his orthodox Jewish

home in Canton, Ohio, he met a Christian woman, a friend of his mother's before her death. Through her testimony he accepted the Lord.

That was January, 1951. Two months later he was baptized in the United Brethren Church. Following the service, one of his former friends spit in his face, so bitter was he at Hymie's Christian stand and his departure from the religious traditions of his people. In spite of much persecution, however, the young Christian lived with his family, "just so they could see there is reality in Christianity."

His father, a very wealthy man in Canton, had willed his fortune to his son, but because of his Christian stand has disinherited him.

The father formally disowned his son at a special funeral service held for him last August. With colorful ceremony, casket and all, Williams is as one who is dead to many of his former friends.

But Hymie Williams still lives. "As a matter of fact," he says, "now I'm just beginning to really live!"



## Miss Germann Retires



President William Culbertson bids Gertrude Germann good-by after her fifty-five years of faithful service at Moody Bible Institute.

Gertrude Germann, Moodyana hostess, who came to the Institute for one summer and stayed for fifty-five years, retired recently. She was honored at a reception attended by about 200 Institute friends.

Miss Germann came to M.B.I. the summer following graduation from high school at the invitation of A. F. Gaylord, for many years Institute business manager. She planned to attend normal school in the fall and become a teacher. "Why go there at all?" he argued. "You're just the kind of worker we want!"

She decided to stay, and began work for the Bible Institute Colportage Association, now Moody Press. For many years she was in charge of its retail mail division.

"A few months after I came," she says, "one of the most outstanding incidents of my life occurred—I met D. L. Moody. Mr. Norton, head of BICA, introduced me as a new employee, member of the church, and Sunday school worker. Mr. Moody shook hands with me, gave me some kind words of greeting, and quoted Psalm 84:11.

"It was the only time I met him, although I heard him speak to the church and Sunday school on his occasional trips through Chicago, his home being in East Northfield, Mass. I never heard him in any of his great city-wide campaigns. A year before, I had been excused from school to attend one of his meetings in the largest opera house downtown. But the crowds were so large I couldn't get within a block of the building."

Miss Germann has the distinction of having served for a longer period than any other employee of MBI.

## A Refugee Finds Christ

Tuning into WMBI one day, Nina Papuchina, an employee at the DuPage County Convalescent Home at Wheaton, heard the announcement concerning Moody Week at Winona Lake. She decided that would be a good way to spend her vacation.

During the service on Monday evening she came under conviction and on Wednesday night as Evangelist George Sweeting brought the message, Miss Papuchina surrendered her heart and life to the Lord Jesus. The following week she visited the Institute, to bring her love-offering and to tell of her newfound joy. She then related the following story.

"I was born of a Turkish family in the Ukraine. I have been an orphan as long as I can remember. Until I was eight years old I lived with my grandfather, and at his death I was taken to an orphanage in Rovenki and there I stayed until 1942. By that time this portion of the Ukraine was occupied by the German army.

"One day the German officers came into the orphanage and told a few of us older children to pack our belongings and go down to the railway station. We were loaded into a freight car with other teenagers and taken through Poland to Stuttgart in southern Germany. Because I was short of stature they placed me as a waitress in a small restaurant and gave me a number—660.

"At the close of the war in 1945, I became one of the millions of displaced persons. When the French army conquered the territory in which I was living, I was conscripted as a hospital worker and sent to a little town on the border of Switzerland.

"In 1947 I was released by the French and I met a group of Russian girls who invited me to attend a Baptist church. There I heard of the International Refugee Organization and I applied for relocation in South America, Australia or the U.S.A. In May, 1950, the American consul in Innsbruck told me to go to Bremen in preparation for sailing on an armament transport to New York.

"I found employment in Chicago, but best of all I have found the Lord Jesus as my own personal Saviour, and I plan now to attend school, hoping someday the Lord will use me in Bible translation work."

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## New Moody Church Pastor Arrives From England



Rev. and Mrs. Alan Redpath and their two children, Caroline, 3, and Meryl, 13, arrive in Chicago.

Alan Redpath has taken up the tremendous work as pastor of Chicago's world-famous Moody Church. Mr. Redpath left behind a great host of friends in the Duke Street Baptist Church of Richmond, London, where he had been pastor for the past thirteen years.

During this period he conducted numerous evangelistic campaigns throughout the British Isles, took part in the "Faith for the Times" movement, and was speaker at the Royal Albert Hall in London. He also took part last year in the campaigns held during the Festival of Britain. His deep Bible teaching ministry has brought blessing to countless thousands at Keswick, throughout Canada and in many parts of the United States. He is forty-six years old, stands six feet one, enjoys a cup of tea and has a good sense of humor.

At a recent alumni rally held in Moody Church, Mr. Redpath said, "One of the factors in my deciding to come to Moody Church was the fact that the church has a close relationship with Moody Bible Institute and that Sunday morning and Sunday evening I would have the privilege of ministering to hundreds of MBI students."

## Moody Chorale Plan Winter Tour

Don Hustad and the members of the Moody Chorale plan to visit the Mid-South during the winter recess, January 14-February 1. They will appear in Kansas City, Topeka, Salina and Wichita, Kan.; Tulsa, Okla.; Dallas, San Antonio, Houston and Galveston, Tex.; Shreveport, La.; Fort Smith and Little Rock, Ark.; Memphis, Tenn.; St. Louis, Mo.; and Alton, Ill. Alumni and friends in these areas have a special invitation to attend the concerts. Announcements as to the exact time and place will appear in local newspapers.

## Faculty Engagements

Dr. Wil R. Johnson—Nov. 15-22, First Presbyterian Church, Wildwood, Fla.  
J. Arthur Springer—Nov. 22-27, Bellwood Baptist Church, Bellwood, Ill.; Dec. 6 and 13, Lombard Gospel Chapel, Lombard, Ill.  
Robert Parsons—Dec. 4, Christian Fellowship Church, Hammond, Ind.

Dr. S. Maxwell Coder—Dec. 6, Christian Fellowship Church, Hammond, Ind.

## Fall Registration Sets All-Time Record

A total of 1,039 students, the largest number ever enrolled in Day School at MBI, registered this semester, according to figures announced by Ruby Ann Jackson, registrar. The highest previous enrollment was 1,015, at the end of the 1947 winter term.

The figure includes 536 men, 479 women, and 24 enrolled in the Married Women's Guild. Guild enrollment has been included in official registration figures since 1947, when credit for Guild members' work was first granted. A total of 309 new students entered this semester, 156 men and 153 women.

All available dormitory space is occupied, and for the second year the entire sixth floor of the Lawson YMCA is rented to the Institute. Fifty-one students are living there. In addition, at the beginning of the semester a number of men were temporarily living in improvised quarters in Smith Hall lobbies, where cots, dressers, and curtains have been placed.

Nine advanced (third year) aviation students have moved from dormitories to private homes near the airport, according to Paul Robinson. Most of them have no classes at the Institute, and therefore spend the entire day at the airport.

A total of 951 persons have registered for Evening School. This figure, including 602 women and 349 men, represents the largest registration for several years. Of the total, 509, or more than half, are new students.

## News Briefs

Institute aviator Harold Berk is flying a Piper Cruiser 7,000 miles from Chicago to Brazil for Mid-Missions.

The new Institute film "Prior Claim" is being well received. Many report it is the best they have seen.

Thirty-five mission leaders and publishers attended the recent meeting in Chicago of the new Evangelical Literature Overseas organization. Kenneth Taylor, director of the Colportage Department, is chairman.

Preston Rockholt, member of the MBI music faculty who is on military leave, is stationed at Camp Gordon, Ga.

Free packets of assorted greeting cards are being distributed by the Stewardship Department to all who request the "Monthly for Moody" envelopes.

Clara Florence Barnes Cook of HCJB is now a part-time instructor at the Institute.

The Central America Mission's new film, "Vision and Victory," features the work of MBI graduates, Mr. and Mrs. Raul Echeverria '33, of the Iglesia Biblica de Guatemala City.

Dr. William H. Lee Spratt '24, pastor of the Lorimer Memorial Baptist Church, Chicago, was recently elected president of the Chicago Alumni Fellowship.

Dr. Elmer Palmer '18, pastor of Judson Memorial Baptist Church, Oak Park, Ill., is at this writing on an eight-week tour of the CBFMS stations in the Belgian Congo.



## "Behold! I bring you good tidings"

The first gospel tidings were brought by the angels to Israel's shepherds: "For unto you is born this day in the city of David a Saviour." These shepherds when they saw the child became the first shepherd evangelists of good tidings.

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### Can Mary's Son Inherit David's Throne? [Continued from page 17]

14), through the tribe of Judah (Gen. 49:10), and through David (II Sam. 7: 13, 16; 23:1-5; Isa. 11:1, 2). These prophecies made of supreme importance the keeping of genealogical records, especially of David's descendants. The records were in the custody of the temple authorities in Jerusalem.

With the destruction of the temple in A.D. 70, all genealogical records were destroyed, except those preserved in the Old and New Testaments, both equally authentic and both Jewish in origin. God, who ruleth over all, has thus precluded the possibility of anyone other than Jesus ever establishing rightful claim to Messiahship and David's throne!

Furthermore, if Jesus be not the true Messiah and coming King, there can be no other. Messiah was predicted to appear 483 years after the "going forth of the commandment to restore and to build Jerusalem" (Dan. 9:25). If Messiah has not appeared, therefore, He would now, in 1953, be more than 1,900 years overdue! Daniel further prophesied that Messiah would be "cut off" (Dan. 9:26) before the destruction of Jerusalem, which occurred in the year 70 of the Common Era.

◆ "Now of the things which we have spoken this is the sum." The Redeemer, King Messiah, was to be descended from David. Because of sin, Solomon and his descendants were rejected; and the Messianic line went through Nathan, another son of David, from whom Mary was descended. Because Joseph was descended from Solomon and Jeconiah, his descendants were ineligible for kingship. Joseph's genealogy is recorded, however, not only to emphasize the truth of the virgin birth, but in order to show that, by her marriage to him, Mary retained her inheritance rights within the tribe of Judah, to which both belonged. Jesus Messiah appeared at the time appointed, according to the predictions by the prophet Daniel. No genealogical records other than those in the Old and New Testaments remain by which anyone other than Jesus can ever establish claim to Davidic descent.

Oh, the exquisite harmony of the

\* Saul, Israel's first king, was an only son from an obscure family in Benjamin. David was the youngest in his father's house. Solomon was David's eighth son.

Word of God, produced through the instrumentality of prophets and apostles widely separated in time and place, yet carried forward by the same Holy Spirit in a perfect concord of prophetic utterance! Here is eternal foundation for the soul's confidence and peace.

Nevertheless, above and beyond all of the valid arguments for the Messiahship of Jesus stands the transcendent fact that as with Israel's earliest monarchs\* who received kingship not by seniority nor by conquest, but by explicit divine appointment, so her last and greatest King shall reign by God's sovereign choice.

That choice is in complete harmony with all the promises. Of this Coming One God declared, "Thou art my Son," and further, "I have set my king upon my holy hill of Zion" (Ps. 2:6, 7). Upon Jesus, to whom was promised "the throne of his father David," came the voice of God saying, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22).

◆ JESUS is the crucified and resurrected Messiah, the coming King, with established right to the throne of David. Jesus is the Child born, the Son given of Isaiah 9:6, 7: "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Hallelujah! "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son [as was supposed, Luke 3:23] of Joseph" (John 1:45).

All who long for the Messianic hopes of Israel, which shall be fulfilled in the second coming of Messiah Jesus, are thrilled by the many indications from both Scripture and current events that His return is near. In the State of Israel there is a new expectancy that these are indeed "the times of the Messiah." Even Prime Minister David Ben-Gurion declared: "Ezekiel 37 has been fulfilled, and the nation of Israel is hearing the footsteps of the Messiah."

Jesus was "born King of the Jews" (Matt. 2:2). He was crucified as "King of the Jews" (Matt. 27:37). He shall be crowned King of Israel and King of kings (Matt. 26:64; 27:11; Rev. 19:16).

What, then, will you do with Jesus?

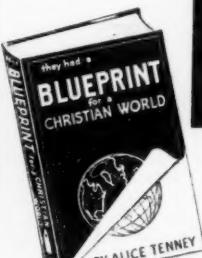
**THE END**

### Can we have a Christian World? Across two centuries of history come the challenge and Wesley's . . .



### BLUEPRINT FOR A CHRISTIAN WORLD

by Mary Alice Tenney



It was his search for the answer to the question, "What is Christianity?" that led John Wesley to re-examine the current religious thought of his day. It was his discovery of the answer as a way of life, a pattern for living, that produced the Wesleyan revival and revolutionized English history and culture. Wesley also has a message for 20th Century America—and for you! Get your copy today.

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HAZEL GODDARD, Editor

# YOUTH

*Supplement*



# CHRISTMAS

## Holiday

or

## Hollow Day?

By JOHN A. WITMER

**W**HAT does Christmas mean to me?" As you anticipate the approaching season, ask yourself that question. According to the answer you receive, Christmas will be for you a true holiday (literally "holy day"), or merely a hollow day.

What mental picture does the word "Christmas" call to your mind's eye? Undoubtedly a hundred diverse impressions flash across your consciousness—small children's eyes wide with surprise and joy at Christmas toys; Salvation Army lassies shivering on windy corners ringing their bells; a manger scene of the Christ Child's birth in a store window or at a church program; family and friends crowded around the table at Christmas dinner, the familiar Christmas music floating on the air as carolers pass by.

What ties these impressions together, however? That is the important thing. Ideas are like human beings; they are known by the associations they keep. Consequently, what Christmas really means to you will be revealed pretty accurately by the dominant theme of the impressions which the word connotes.

♦ SOME people take a commercial or materialistic attitude toward Christmas. This might be identified as the little boy or little girl attitude. Try to recall your own childhood or consider the small children that you know. By and large to them Christmas is evaluated in terms of how many presents they receive. Many adults have never outgrown this childish attitude toward Christmas which judges the day entirely in terms of things. Certainly to such individuals Christmas is a hollow day.

Other people take a social attitude toward Christmas. For them the season is interpreted in terms of parties and reunions and social fellowship. This might be identified as the adolescent attitude. To them in large measure Christmas is evaluated in terms of how many cards they receive and how many parties they



Most people with average sensibilities react emotionally to the beauty and drama of Christmas. Cron photo from Monkmyer

attend or are invited to attend. Many adults never outgrow this attitude, which judges Christmas entirely in terms of contacts. Certainly to such individuals Christmas is a hollow day.

Still others take a religious attitude toward Christmas. This can be called the sentimental attitude. They are thrilled by the beautiful music. They are moved by the dramatic and touching story of the Christ Child born in a manger. They are impressed by the liturgy and the ritual and the candlelight which frequently accompany the religious celebration of Christmas. Many adults never grow beyond this attitude, which judges Christmas entirely in terms of feelings or emotional responses. Certainly to such individuals Christmas is a hollow day.

♦ ELEMENTS of all of these attitudes form a part of what Christmas means to the child of God. Most of us enjoy exchanging Christmas presents with our family and friends, and do not regard this practice as sinful. Most young people especially anticipate the participation in the accelerated social life of the Christmas season, and do not look at this as wrong. Most people with average sensibilities react emotionally to the beauty and drama of Christmas.

For the child of God, however, the basic significance of Christmas is its spiritual import. Without this aspect of the meaning of the day all the other at-

titudes are empty and hollow. With this spiritual attitude toward Christmas its real meaning has been grasped, and everything else relating to the day, although enjoyable, is non-essential. Christmas commemorates the incarnation of the eternal Son of God, which as Dr. Chafer writes ". . . is one of the seven greatest divine undertakings in the history of the universe."

♦ CHRISTMAS marks the greatest "debut" of human history. Paul declares, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). This appearing introduced a unique person—the God-man, the incarnate Son of God. The cry of Job for a "daysman" (Job 9:33) had now been answered, and God had forever identified Himself with man the creature.

Christmas also marks the greatest condescension of human history. Paul writes, "For He, who had always been God by nature, did not cling to His prerogatives as God's equal, but stripped Himself of all privilege by consenting to be a slave by nature and being born as mortal man" (Phil. 2:6, 7, Phillip).

In the third place Christmas marks the greatest birth of human history. It was the most unusual birth, far more un-

[Continued on page 86]

Another

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Devaney photo

Plan a dinner at Bob's . . . and Sue's . . . and Jeanne's . . . and Gary's—and be sure to climax your party at a home with a piano.

Galloway photo



## Dinner on the Dodge

By Tom and Janie Bade

Another in the "What to do" series

With the main attraction "eatin'"; you can't miss with this one

CHRISTMAS is just a running jump ahead of us. That means vacation—parties. So let's plan a dinner at Bob's house—and Sue's, and Jeanne's, and Gary's, and . . .

Hey, wait a minute! All those parties? Nope, just one. It's a progressive dinner—festive, fun-filled, and fashioned around food. Now if that doesn't sound like a sure-fire way to any fellow or gal's heart, some parasite must be devouring all the red corpuscles in America's teen-agers.

"Progressive" means that your party progresses from house to house for each course of the meal. The main attraction is "eatin'," the atmosphere is provided in the already gaily decorated homes, and a few twists and surprises add more fun.

\* If this event is for a young people's group, form committees well in advance and get started. Girls can handle food, fellows take charge of invitations, transportation, games, music, and entertainment. It will be more interesting if each committee keeps its plans secret.

**Invitations:** To carry out the theme, you might mail post cards progressively—three over a week's length, giving partial information on each one. (By the way, don't forget to invite the grads home from college.) Here's a sample:

The 28th,  
It's coming soon.  
You'll meet a napkin,  
Fork and spoon.

Don't hesitate,  
No need for date.  
Your date is with  
A tasty plate.

The hour: 5:00  
Chauffeurs await.  
**PROGRESSIVE DINNER**  
Is it a date?

Call Bob Andrews if you can come. See you at Bob's house, 515 Grand, 5 P.M., Dec. 28.

**Transportation:** Round up enough boys or girls who can borrow the family car to drive carloads from place to place. Meet at one central spot, then drive together to the first stop.

**The Dinner:** Find two volunteers to be hosts at each of the six stops. Don't worry about space. Crowds are fun. Serve buffet style and sit on the floor if necessary. Carry out the red and green color scheme in the food.

**Stop 1: Toothpicks and napkins.** Lay out gay Christmas napkins and arrange toothpicks in colored gum drops on a construction paper bell or Christmas tree. For a "warmer-up-er," play a brief game of charades in which a representative of each carload acts out one course of the meal: strawberry sundae, Jello fruit salad. The last delegate conveys the name of the next host—and you're on your way.

**Stop 2: Tomato juice.** This is the time to give thanks. Then for an interesting change of pace, let two fellows (wearing

frilly aprons if they wish) serve tomato juice—right out of the cans. You could save enough small fruit juice concentrate cans in the weeks before and use them for glasses. No dishes to wash here! On the way out, hand each guest a small paper plate on which is written the address of the next stop.

**Stop 3: Cheese and crackers.** A variety of cheese and crackers makes an attractive table or buffet. Cut some of your wedge cheese into squares and stab with red and green toothpicks (dyed with food coloring). With a mixture of soft cheeses, such as Philadelphia cream cheese and Roquefort plus seasonings, form a Christmas tree or ball. Cover with chopped parsley and nuts, and stick pretzels in the sides.

**Stop 4: Salad.** Gelatine is easy to prepare and lends itself to Christmas colors. Use red or green with bing cherries, marshmallows and pineapple. Frozen fruit salad made with whipped cream has a frosty look.

**Stop 5: Main course.** Use your judgment here. One possibility is ham, baked potatoes, green beans. How about some candied crab apples and pickles? Serve with the beverage your crowd likes best. For an added touch arrange to play Christmas records during this part of the meal.

**Stop 6: Dessert.** Dress up a favorite dessert in Christmas colors—strawberry sundaes, raspberry parfait pie, cherry cobbler. Christmas cookies fit in here, too.

\* At this last stop have your evening well in mind. You may have selected the

[Continued on page 86]

## The Kid Brother

By W. GLYN EVANS

A FRIEND of ours—I'll call him Mr. Jones—came to see us one day. He was a foreman in a steel mill near Baltimore and often, when on vacation, he came to spend a day. He and Mother were born in the same town in Wales and, after both families had moved to this country, the acquaintance was kept up.

Mr. Jones was an excellent story teller and had no difficulty keeping us listening with wrapt attention when he told us of the "old days." One story, a true one, I have never forgotten.

Many summers ago when he was a young man, Jones made a visit to his birthplace to see his aging father. But there was really a deeper reason for going. After Jones had moved to America a little boy was born to his mother and father in Wales, and now, with the mother gone and only the two left, he was anxious to find out how the kid brother was doing.

Arriving at his home, he discovered the folks there were getting along beautifully. Despite the wide gap in years, the old father and young son lived for each other. The boy would sit contentedly by the fire while his dad prepared the meals, and then they would eat together. Sometimes when confronted with a problem the little fellow would rehearse it to his father until a satisfactory solution was found. Jones was delighted with what he learned, but one thing bothered him. One night, after the boy was in bed, he sat down with his father.

"Suppose something should happen to you?" he asked.

The old man nodded. He had thought about it many times, but could offer no solution.

Jones searched his father's face. He knew he could never get him to leave his beloved home, but he suggested, "Let me take the boy. Dad. He'll be sure of

a home with me. Then you won't have to worry."

They talked about it at length, and although it wrenched the father's heart, he agreed to let the boy go.

The day for the separation came, and as father and son embraced in a good-bye looked pitiful. By thrusting new toys into his hand, Jones managed to get the boy aboard the train, and off they went. Throughout the train ride the boy fingered his shiny new toys occasionally, only to fall back into a sad reverie.

He grew no better aboard ship. Everything new appealed to him for a while, then the sad expression would come back into his face. His appetite was poor and he often cried himself to sleep.

In the new country he was surrounded with the finest that money could buy. His room was arranged bright and cheerful and nothing was spared that would make him feel at home. But soon the novelty wore off. He lost his desire for food and his weight fell sharply. Jones became alarmed and called a doctor. After hearing the story the doctor suggested only one remedy—the boy must go back to his father or else.

Jones found a nurse who was going to Europe and entrusted his kid brother into her care. He learned later that the trip home was successful. As the boy saw his old father again, and the home surroundings, he began to revive. His appetite returned, bringing color to his cheeks. And the old man and boy went on as before, living for each other.

The Bible is really an old book and yet it is the most up to date book we know. Years ago the Lord told Moses, "Man shall not live by bread alone." Surround a man with everything life has to offer, but take away his fellowship with God, and he dies. Augustine cried out, "Thou hast made us for Thyself, and we are restless until we rest in Thee." How wonderful that we may find that fellowship with God in Jesus Christ our Lord!

## Christmas Holiday or Hollow Day?

[Continued from page 84]

usual than the birth of the Dionne quintuplets. The birth of Jesus Christ was a virgin birth, the supernatural conception of the sinless Son of God. Luke reports the words of the angel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Christmas, finally, marks the greatest gift of human history. The cartoon by Vaughn Shoemaker entitled "The Greatest Gift in the World" has become world famous. It is often reprinted at Christmas on the front page of the *Chicago Daily News*. It depicts the manger scene illuminated by the rays of the Star of Bethlehem. Printed across the spreading rays of the star are the words: "For God so loved the world that he gave his only begotten Son, that whosoever be-

liveth in him should not perish, but have everlasting life" (John 3:16).

This is the ultimate spiritual meaning of Christmas, the incarnation of the Son of God to consummate the redemptive purpose of God for sinful men. If Christmas means this to you, and if you make this meaning of Christmas known to others, this year Christmas will be a true holiday—a holy day—and not a hollow day.

THE END

## No Time to Read . . . BUT

I am a very busy mother and help part time in my husband's business. I am also a Sunday school teacher. My time to read is so limited that I can only glance through the most important magazines, yet I cannot ignore Moody MONTHLY because of its YOUTH SUPPLEMENT. I have a girl fifteen, and a neighbor boy sixteen who is a recent convert, and both enjoy the articles . . . Keep it growing!

Nebraska

MRS. WALLACE LAUGHLIN

## TEEN TIP-OFF

From the YS Editor

Say, friends,

Before we get smack into the rush of Christmas shopping, let's give some serious thought to this Christmas giving idea. True, there are many who sincerely give gifts to others on Christmas out of love—not with the "you gave me one last year" attitude. But why not give our gifts to the One whose birthday we are commemorating?

Somehow, when we think of gifts, "things" come to mind...or money...but God's gift to us back in Bethlehem was the gift of His own Son or *Himself*—the gift only He could give. I doubt if there is anything that would please Him more than for us, at this Christmas season, to give Him *ourselves*. So give Him the gift only you can give—give Him you!

Give Him your talents...that voice...the musical ability—decide to use it just for Him. Your strength...pitch in physically wherever you can to help His work. Your knowledge...that keen mind He has given you—use it learning and studying His Word. That popularity—take advantage of your personality and use it in winning and influencing friends for Him. Whatever there is to you—give it to Him.

Our Lord is unique. He not only wants our good things, but in a sense He wants our bad things, too. Take that problem...that sin—the one nobody knows about—give it to Him. Those fears...the thoughts that disturb you—He wants them.

Make this a real Christmas—one you'll never forget. Give your gifts to *Him*—the gifts only you can give and the problems only He can take. Do it, and I know for you it will be a blessed Christmas and a New Year that is really *new!*



## Dinner on the Dodge

[Continued from page 85]

largest home. Try also to choose one with a piano. If you want a silly grab bag, you could specify bringing a 25 cent gift. Perhaps you have an orphanage or poor family nearby. You might buy gifts suitable for small children, grab for and open them, then hang them on a small tree and deliver it after the party.

Now is the time for special numbers, trios, instrumentalists. Perhaps you're fortunate to know someone who presents skits. Take advantage of the season and sing carols, then choruses.

In a young people's group where college-age alumni are present, it would be interesting to hear how the Lord has guided and blessed their lives while they have been away.

Maybe you could close the evening with this thought: We are surrounded by the festive commercialized aspect of Christmas, yet we have true cause to enjoy life and rejoice because we know Christ Himself. May we progress so with the Lord Jesus each day, that God may be pleased, and that others may see Christ in us.

THE END

Moody Monthly

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(Prov. 2)

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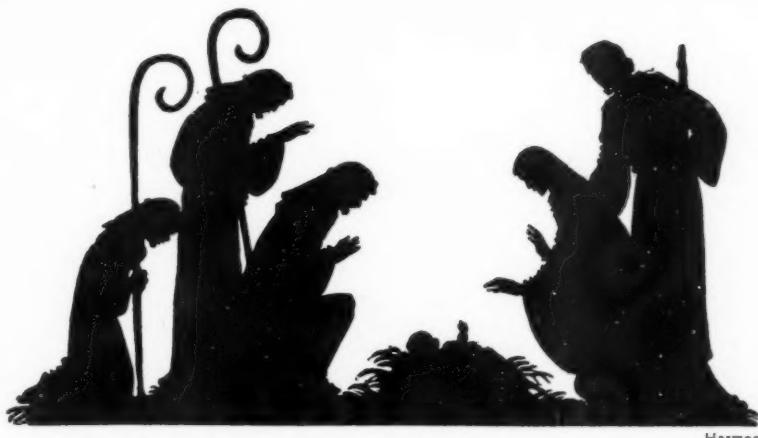
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December

# YOU and Your Young People



Harmon

## Digging into Christmas

By Bob and Charlie

### WHAT DOES CHRISTMAS REALLY MEAN?—First Sunday

Let's call this "Dig and Search Night" (Prov. 2:4, 5).

1. From what does the word "Christmas" come? Christmas has always been connected with worship and praise of our Saviour. Let us not forget the "Christ" part.

2. Where was Jesus before He was born as a babe in Bethlehem? (In heaven.)

3. What was His name when He was in heaven? (The Word, see John 1:1, cf. v. 14. Give the references first and see if the young people can get the answer.)

4. What two members of the Trinity are found in John 1:1?

5. Was the Word at creation? (In Gen. 1:26, the pronoun "us" indicates all three members of the Trinity were there. Read John 1:2, 3, 10)

6. What new name did the Word receive when He was born into the world? (Jesus)

7. What does the name Jesus mean? (Saviour, Matt. 1:21)

8. In John 1:5 which word refers to Jesus? (Light) Which word refers to the state of the minds and hearts of unsaved young people? (Darkness) Who blinds their minds so that they fail to grasp the meaning of salvation? (Satan, II Cor. 4:4) Are you allowing Satan to keep you from getting saved? He tries to blind you from the truth.

9. What form did Jesus use in appearing to people in Old Testament times? (Angel of Jehovah, cf. Gen. 16:7; 18:1, 2, 22; 19:1)

10. What is meant by the "incarnation"? (John 1:14 and 3:16; Phil. 2:6-8)

11. Who was Jesus' father? (God, not Joseph, Luke 1:35) The Holy Spirit cre-

ated within Mary's body the body by means of which Jesus lived among men (Heb. 10:5).

12. Why was the birth of Jesus a fulfillment of prophecy? (Isa. 7:14; Mic. 5:2)

13. What did the Word (Jesus) give up when He came down from heaven into the world? (Reputation and glory He had in heaven where all the angels of heaven worshiped Him, Phil. 2:7.)

14. How did He humble Himself? (Phil. 2:8—in taking a human body like ours)

15. Are you willing to give up your reputation in the world (having acclaim, honor, riches) to serve others as Jesus did?

16. What, then, is the true meaning of Christmas?

17. What are some things that Christmas is not?

The hymn "Ivory Palaces" by Barra-

### A Christmas Project

WHAT project are you planning for the Christmas season? Psychology teaches that we remember about 10 per cent of what we hear, 50 per cent of what we see, and 90 per cent of what we do. The Christmas season is a natural time to get young people "doing." They will respond at this time of year more than at any other.

One good Christmas project is caroling, but make something special of it. Start practicing carols early. Learn some new ones. Get a special leader (perhaps a music teacher in the local school or a voice teacher) to help you learn them well.

Where to go caroling? Where there are sick people, aged men and women who cannot get out to church, and people in out-of-the-way places. Hospitals usually welcome carolers. A person who is very ill and hears carols sung will cherish the memory for years. Rest homes always welcome young people who put on a service that brings joy and gladness to long days of nothingness.

How to be different? Wear capes and carry lighted tall white or red candles or some of each. A white dish towel with a hole cut for the head makes a good cape in the semi-darkness where you will be singing. Even boys will wear these as they get into the fun of the Christmas season.

Stand in a special formation while you carol. A semi-circle can be used. Even more interesting is a formation like an "M" with the bottom part facing the listeners.

How to be special? Put on a carol street meeting. To the singing of carols add testimonies and short pointed Christmas message. Include the reading of the Christmas Scriptures. Make a composite of the Matthew and Luke passages.

Remember, young people will respond at Christmastime. Take advantage of it!

clough, especially the chorus, will have a new meaning if sung in closing.

#### CAROLS . . . SOMETHING ABOUT THEM—Second Sunday

A carol is a song of joy. It is a song in which a Christmas theme is treated in a festive manner. We think back to that first carol sung by a chorus of angels on the first Christmas eve, nearly two thousand years ago, to the shepherds on the fields of Bethlehem. How "Glory be to God on high, and on earth peace, good will to men" must have rung out in the quietness of the night over the hills of Judea.

It was in the thirteenth century that we find the beginning of the Christmas carols as we sing them today. They were first sung in Italy. St. Francis of Assisi and his followers composed songs about the birth of Christ and sang them at Christmastime.

Carol singing spread to England, France, Spain and Germany, where carols were sung in childlike simplicity with a folk song quality. In France they were called "Noels." These early carols had at times more of the folk song than Christmas quality and some became riotous drinking songs. But following the Reformation they settled down to the more sedate type of Christmas devotional hymns. "Adeste Fideles," or "Come, All Ye Faithful," was composed probably in France about 1700 and is one of the best-loved Christmas hymns. Gruber's "Stille Nacht" (Silent Night) was written in the 1800's, as well as "O Little Town of Bethlehem" by Phillips Brooks. This last song was inspired by a Christmas Eve spent in Bethlehem.

The use of candles is to remind us of the Star of Bethlehem, which announced to the world the coming of Jesus, the Light of the world. Christmas trees remind us of the beauty of the life of Jesus and the new life we have in Him after salvation. Though decorated trees were used by pagans (Jer. 10:1-5), most Christians do not find Christmas trees objectionable because we do not worship them as did the heathen in Jeremiah's day. They are part of our Christmas tradition and they with other Christmas customs bring us joy in Jesus Christ if we are mindful of the true meaning of Christmas.

#### GIVING THAT PAYS—Third Sunday

A message could be given by one of the young people on the text, "It is more blessed to give than to receive" (Acts 20:35).

There are two types of givers at Christmastime. First, there are those who give gifts to their friends, relatives, and business associates, expecting gifts in return. This type of giver is described in Luke 6:32-34. These give knowing they shall receive again. Much of Christmas giving is done with this purpose, giving gifts to receive gifts.

The second class of givers are those who give of their love, good deeds and material means to those who cannot give back in return, giving Christmas baskets, and gifts to the poor and unfortunate. This group is described in Luke 6:35-38.

Which kind of giver did God prove Himself to be when He gave Jesus, God's Christmas gift to the world. Which kind of giver was Jesus when He gave His love, good deeds and even His life for

His enemies? How have you reacted to His gifts, especially the great gift of salvation? Have you turned it away? Do you say, "Jesus, I turn You away. I do not want to receive You as God's gift to me as my Saviour. I turned You away last Christmas, I turned You away last summer at camp, I turned You away last Sunday, and I refuse You again this Christmas?"

#### CHRISTMAS ALL THE TIME—Fourth Sunday

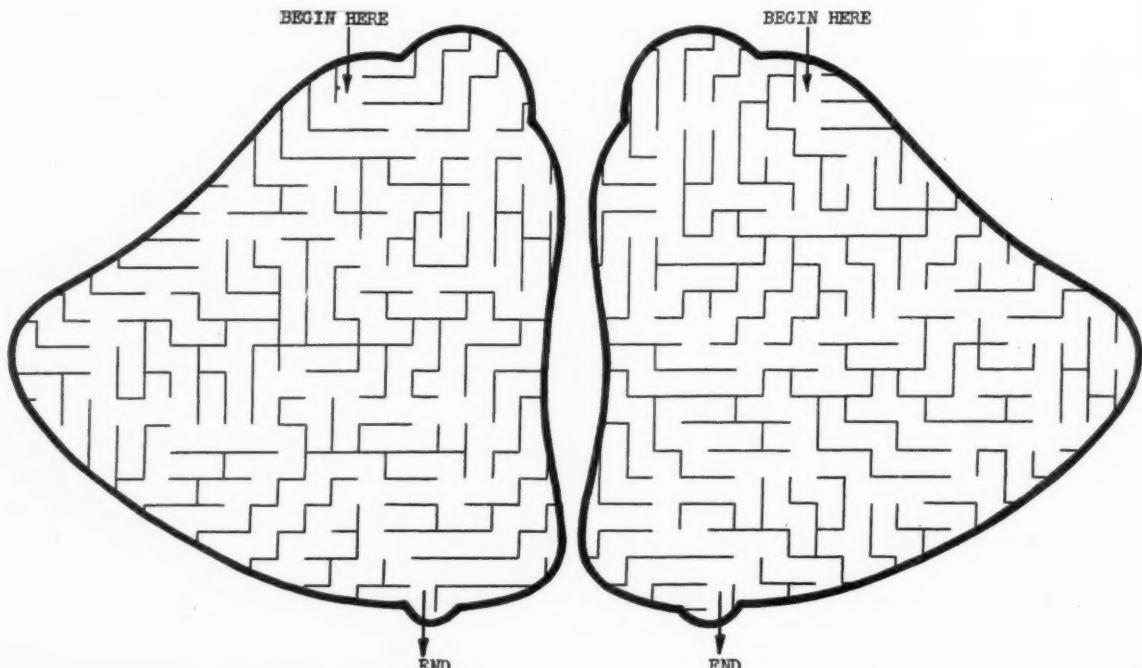
Christmas is over, but wouldn't you like to have Christmas all the time? Jesus came in order that this might be possible. Study Luke 2:8-20 to see what evidences we have that joy came into the world with Jesus. Can we be as happy all the time as we are during the Christmas holidays? Discuss the following verses to find what are the conditions for happiness in this life.

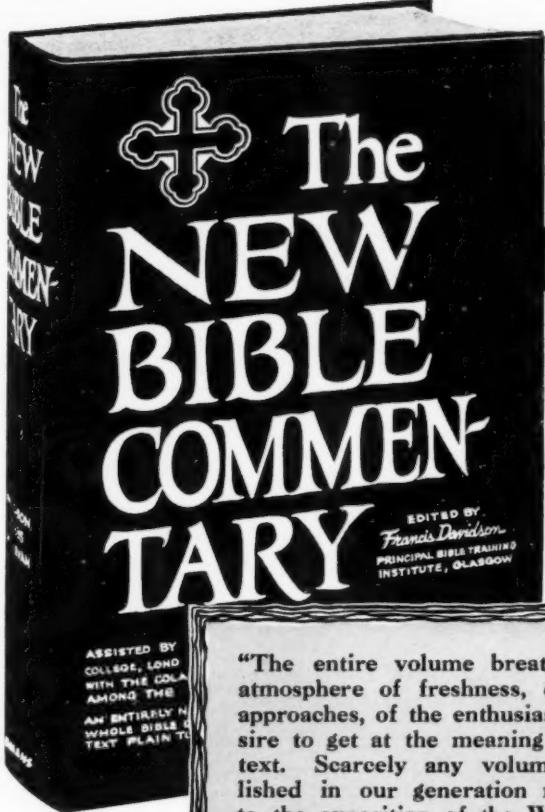
John 10:10 speaks of the abundant life. Salvation is the first condition. We are happy if we do not allow anything in our life which we know to be wrong (Rom. 14:22). We are happy if we will take correction from God and His servants (Job 5:17). We are happy if we suffer for Christ's sake (I Pet. 3:14). Happy is he that trusts in the Lord (Prov. 16:20). Find other verses by using your concordance.

THE END

No scientist has ever yet found a crowbar strong enough to move the Rock of Ages, or a telescope powerful enough to discover a spot on the Sun of Righteousness.—*Word and Work*.

### A Christmas Maze \* \* \* By Reuben S. DeLong





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